

R by D 99

A SHORT
EXPOSITION
OF THE
CATECHISM
OF THE
Church of *England.*

By *Edward Boughen* D, D.



LONDON

Printed by R. N. and sold by T. Garthwaite
at the Kings-head in S. Pauls Church-
yard. 1662.

Chateaufortius II

Sir: p^r Laurentia Danson

Q: Quo nomine gaudes

R: Laurentio

Q: Quis hoc tibi nomen imposuit

R: Compatries mei et comator mei in meo baptismo in quo existis meum
filius et cognatus celestis heres
constitutus eram.

Q: Quid tunc temporis Compatries tui et
Comator tua propter te faciebant

R: Trium nomina promittebant
primum ut diabolum et omnia eius
opera pompas et vanitas praeiugum
mundi et omnes libidines periti
plena repudiarem secundum ut
omnibus Christianis fidei articulis
crediderem; tertium ut sanctam dei
voluntatem et praecepta conservarem
in iisq^{ue} per omnes vitam meam dies
ambularem

Q: Nonne te putas obligatum reddere
et facere ut illi pro te promiserint

R: Imo recte et pro dei auxilium sit
fatiam, celestis patri nostro gratias
ago; ex animo quod ad eum salvati
onis statum per Iesum Christum
salvatores nostram me vocavit;
Deumq^{ue} pro reddere mihi virtutem
et eandem vitam mansionem facerem

Q: tua Christiana fidei res potest articulos
R: Credo in deum patrem omnipotentem
creatorem celi et terre; et in Iesum
Christum filium eius unicum,
dominum nostrum; qui conceptus
est ex sancto spiritu; natus ex
Maria virgine; passus sub pontio
pilato crucifixus erat mortuus, et
sepultus; descendebat ad inferos; tertio
die iterum resurrexit a mortuis, ad
celum ascendebat; ibique sedet ad
dexteram dei patris omnipotentis;
unde venturus est ad iudicandum
vivos et mortuos, Credo in sanctum
spiritum, sanctam Ecclesiam, et aliorum
sanctorum communionem, peccatorum
remissionem, carnis resurrectionem
et vitam eternam. Amen.

Q: Quid potissimum per istos tua
Christiana fidei articulos addis?

R: Primum in deum patrem fidem
habere deo, qui me et universum
mundum fecit, Secundum, in deum
Christum filium, qui me et
universum genus humanum
redemit, Tertium in deum sanctum
spiritum; qui me et omnem electam
dei populum sanctificavit;

Q: Quot sūt precepta: ¹⁴

R: Decem.

Q: Quidnam est primum?

R: Nullos alienos deos coram me habere ^{bis}

Q: Secundum: R: nullam falsam
imaginenti tibi effinges; neq; ullius
rei effigiem, quæ extat vel in celo
supra, vel in terra infra, vel in
aqua infra terram, illis non inli-
nea ~~neq; honorabilis~~, nec honorabis ego
enim Dominus deus tuus sum zelotyp^{us}
deus, qui propter tantum peccata in liberos
iudico, ad tertiam quartamq; sobolem
eorum, qui me in odio habent, et
miseri cordiam præbeo, milibus
me amantibus, et precepta mea
observantibus; — — — — —

Q: Tertium: R: Domini dei tui nomen
non in aniter usurpabis, deus enim
Ego forte illum an ipse qui nomen
regis maniter perhibebit. Quartum.
R: Sabbatū diem sanctū agere
memento; Sex diebus operaberis, et

Q: Tuae Christianae fidei respote articulos
R: Credo in deum patrem omnipotentem
creatorem celi et terre; et in Iesum
Christum filium eius unicum,
dominum nostrum; qui conceptus
est ex sancto spiritu natus ex
Maria virgine; passus sub pontio
pilato reusignus erat mortuus, et
sepultus; descendebat ad inferos; tertia
die iterum resurrexit a mortuis, ad
celum ascendebat; ibi sedet ad
dexteram dei patris omnipotentis;
unde venturus est ad iudicandum
vivos et mortuos, credo in spiritum
sanctum Ecclesiam Catholicam
sanctorum communionem peccatorum
remissionem carnis resurrectionem
et vitam eternam. Amen:

Q: Quid potissimum per istos tuae
Christianae fidei articulos addis?

R: Primum in deum patrem fidem
habere deo, qui me et universum
mundum fecit, Secundum in deum
patrem filium, qui me et
universum genus humanum
redemit, Tertium in deum sanctum
spiritum; qui me et omnem electam
dei populum sanctificavit;

Q: Quot sūt precepta: ¹⁴

R: Decem.

Q: Quodnam est primum?

R: Nullos alienos deos coram me habere ^{bis.}

Primum: R: nullam sculptam
imaginenti bī effinges; neq; ullius
rei effigiem, quā extat vel in idolo
supra, vel in terra infra, vel in
aqua infra terram, illis non inli-
nea ~~re~~ ^{re} honorabilis, nec honorabis ego

enim Dominus deus tuus sum zelotypus
deus, qui parantem peritā in liberos
iudico, ad tertiam quartamq; solemne
corum, qui me in odio habent, et
misericordiam probo, milibus
me amantibus, et precepta mea
observantibus. — — — — —

Q: Tertium: R: Domini dei tui nomen
non inaniter usurpabis, deus enim
Ego forte illum accipiet qui nomen
regis inaniter prorebit. Quartum.

R: Sabbati diem sanctāgere
memento; sex diebus operaberis, et

omnia opera; quæ ad te pertinent;
perfaris, ipse, neq; filius tuus;
filia sororis tuus neq; ancilla
tua; nec iumentum, nec ^{nus} peregrini
qui terram intra fores vitam
agit; sex diebus enim dominus
solum, et terram; et mare;
cum omnibus quæ ipsi in sunt
Creavit, et septimo die ab opere
quiescit; quare dominus septi-
mum diem beavit et sanctifica-
vit: *L: Quintum;*

*R: parentes ambos honora; ut
longam vitam agas in terra quæ
dominus deus tuus tibi donaturus
est. L: Sextum; R: Nullum gemitum
Comittes; Septimum R: — — —
non Maledaberis. L: Octavum R:
Non furaberis. L: Nonum; R:
Testimonium falsum in iuramento
Non perhibebis. L: Decimum R:
non rapies vicinam uxorem, nec
sororem eius neq; ancillam eius
neq; bovem eius neq; asinum eius*

neg quicumquod ad illum
pertinet. — — — — —

Quid praeſcripſit per iſta mandata
dixit — — — — —

R: Bina; officiū erga deū et
erga vicinum meum. — — — — —

Quid nam eſt erga deū officiū
tuum — — — — —

R: Meum officiū erga deū eſt
in illum orare; illum honorare
et toto meo pectore, atq; omni animo
et animā omni; omniq; meā potestate
amorem illum proſequi; vinum
illo ſcultum tribuere; illi gratias
agere; et illum invocare; ac in
illum fidem habere; nomen illius
ſanctum, et vōrbum honorare; et
omnes vitæ meæ dies illi vere ſervire.

Quid eſt officiū erga proximum,

Relleum officiū erga proximum

eſt illum ſicut meipſum amare

ſicut mihi vellem omni bus omnino

ſervare; diligere; honorare ſuſcipere

amboſq; parentibus; honorare et

obtemperare regi suisq; ministris
omnium me ad datum meoru
perfectum doctorum
spiritualium pastorum ^{et} p^{re}cepto
applicare. nō esse moratur
in rebus meis majoribus me
gerere; verbo facto v^t nemini
notare; justitiam in omnibus
meis negotiis exercere; male in
meo ratū nulli cogitare meas
manus abs latrocinio, furtoq;
largitoquam meamq; linguā
a matris ore recte dū; moniti
et obtestatione; meum corpus
temperantiā et sobrietate
pudiciāq; servare; non aliorum
divitiarū cupire; sed operandare
meum patrimonium assequi;
meamq; officium facere; eorū
statū; ad quem dum me
vocare placebit;

Q. Dominicam respice oratione
P. Pater alme tuum nomen sit sanctificū
Adveniatq; tuum regnum per fella beat

Delle tuum fiat per terras sicut malis
super nos etiam da nobis quotidianum
debitum dimittas nobis et nos inimicis
Et nos per mittas, ne nos tentatio vincat
Sed tutela matris tua nos defendat
amen

Q: Quid de deo in oratione desidero

R: Dominum meum deum desidero
nostrum patrem, qui omnium bonorum
est largitor, ut michi, et omni
populo, suam mitteret virtutem, ut
illum colamus, illi servemus,
et obsequemur, ut facere debemus

Deum exoro quod omnia nobis
conferret, et nos conservaret, et tueri ab omnibus
periculis spiritualibus plerumque
et ex spirituali inimico, et ex penalis
et foetibus, et ex morte perpetua et
etiam corporis atque spiritus, per
Dominum nostrum Iesum Christum
ergo clemens dicta fiat

Q: Quae sacramenta in sua ecclesia
constituit Christus?

R: Duo, baptismum et eucharistiam dominicam.

Q: Quae fontis per hoc verbum
sacramentum?

R: Interna spiritualis gratia
externum visibile signum.

Intelligo donatum a se ipso Christo
Constitutum, utique modum, et eum
in mentem accipimus; et ut ipse ignis

et aqua nobis ^{externum} ostendit. (N. N. N.)
Q: Quod nam est visibile signum
sue baptismi forma?

R: Aqua qua per persona baptizatus
aspergitur, vel intingitur a ^{patre} non
patris, filii et spiritus sancti.

Q: Quae nam est interna et spiritualis
gratia?

R: Absque errori, et novellae iustitiae pars
nam naturae peccato nati et
transiendi libera, et gratia
liberi affirmari.

Q: Quid est personae baptizantis
pariter et?

R: Per gratiam, qua peccatum
repudiant et si de qua constanter
solicitationibus dei istis.

Quae nam est interna et spiritualis gratia? R: Quae est interna et spiritualis gratia, qua peccatum repudiant et si de qua constanter sollicitationibus dei istis.

2

coste
ne
ane
et
vnu
nat
et
ata

sibi factis; sacramento, redunt

Quamobrem infantes baptizant, quoniam
propter teneram aetatem ista proferre
nequeunt.

Quia per suos sponsores ista prestant
qui et illa pollicentur, et eorum nomi-
nibus deovent; quorum et statem
advenient, ipsi prestant obligantur.

2. Quare constitutum sit circa Dominica
Sacramentum: —

R. pro continua memoria salutis
mortis Christi et commodorum quae
ex his recipimus — — — — —

Quorum est externa pars—

Riparis vivuntz quæ Dominus respici
mandavit

Q: Quanam est interna pars vel res
subintellcta: — — — —

R. Corpus sanguis Christi qui quod
a fidelibus sumitur in hoc sacramentum recipit
quod est panis et uinum. Et non solum
quia in eo est benedictio eorum ex illis participat
et alimur. R. Commemoratio et resurrectio animarum

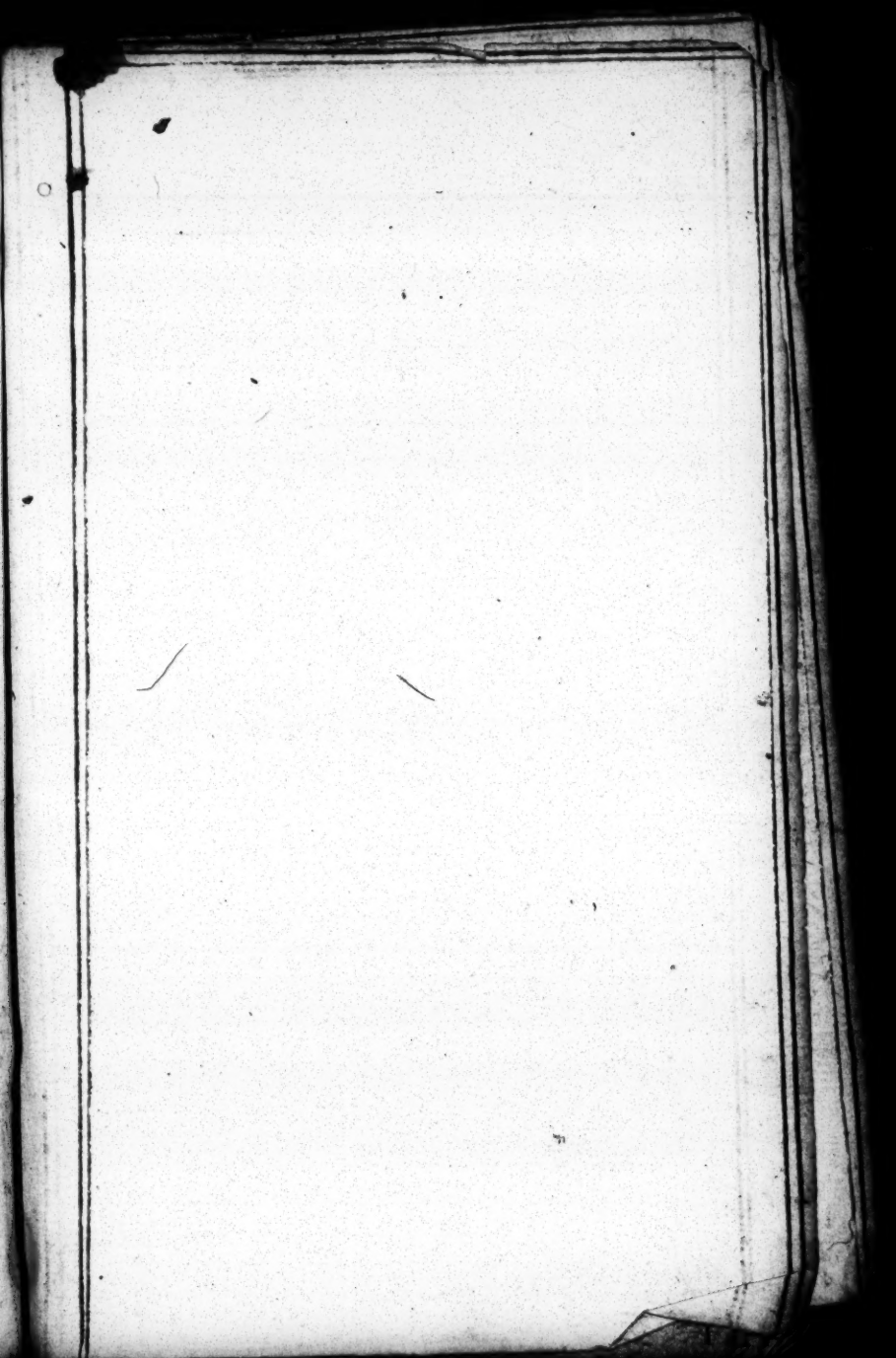
Q: Qui ad dominum te hanc gressu

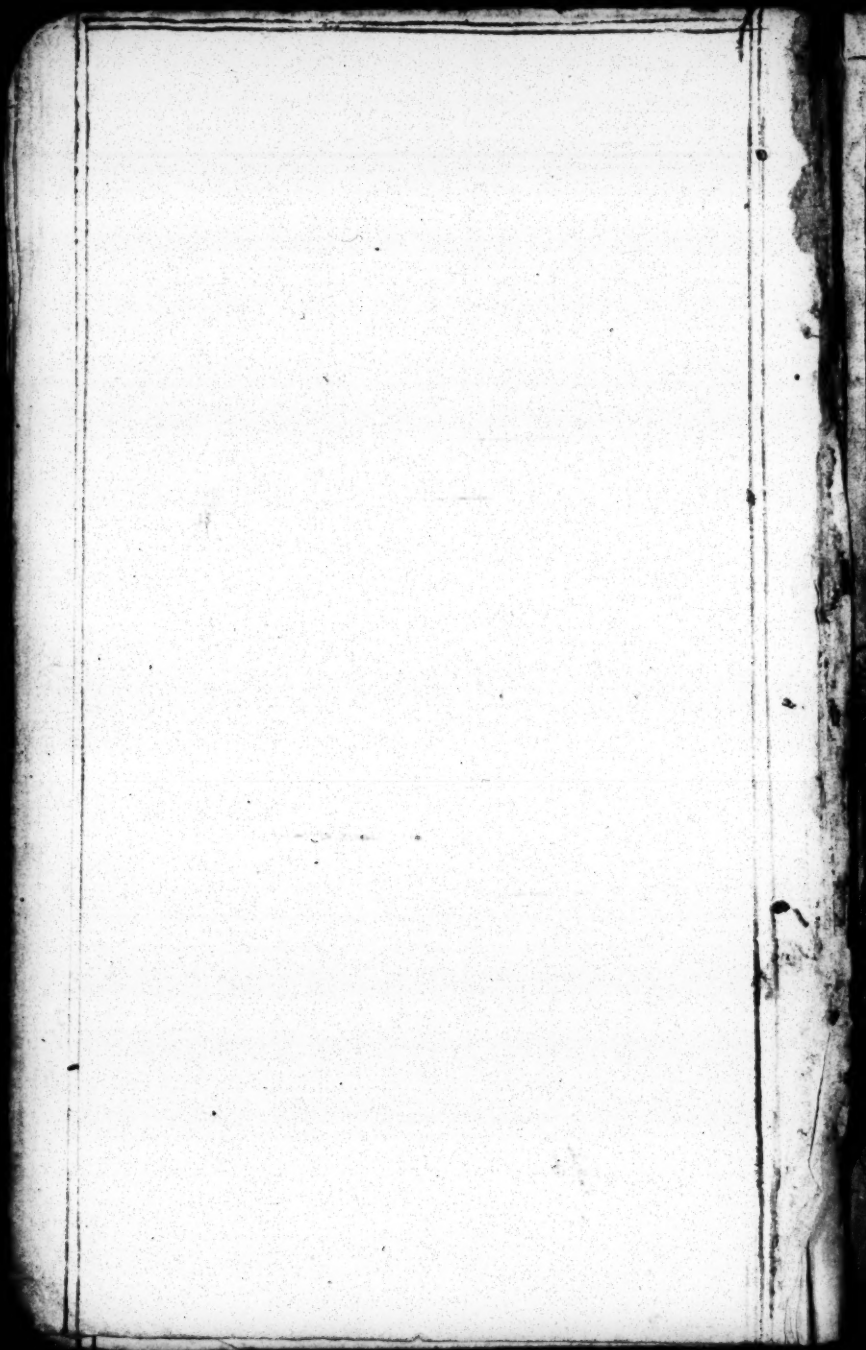
Conferunt, Quid ex illis requiratur
ut de pristinis fossis peccatis
examinent, novam ducere vitam
Constanti intendentes, vivamus
fidei misericordia per
Christum habere gratia eius
mortis memoria cum omnibus
Clauitatem completantes

Abbas et
Sine

Augustum & Laurentium

Danson





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Si liber et non sum liber quia sum servus
Si liber sum et non sum liber quia sum servus

8

**The order of Confirmation, or
laying on of hands upon children bap-
tized, and able to render an account
of their Faith, according to the
Catechism following.**

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to *S Paul's* doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandments, and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same, and also promise that by the grace of God, they will

Confirmation.

will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in time past: whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to Children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

Catechism, that is to say, an instruction to be learned of every child, before he be brought to be confirmed by the Bishop.

Question.



What is your name?

Answer.

W. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then say for you?

Answer.

They did promise and vow three things in my name: First that I should forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the days of my life.

Question

The Catechism.

Question.

Dost thou not think that thou art bound to believe and to do, as they have promised for thee.

Answer.

Yes verily : and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the Articles of thy belief.

Answer.

I beleve in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgyn Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty : from thence he shall come to judge the quick and the dead. I beleve in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Question

The Catechism.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the thirtieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other Gods but me.

ii. Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water

The Catechism.

under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

ii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

iii. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattel and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

iv. Honour thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

v. Thou shalt do no murder.

vi. Thou shalt not commit adultery.

vii. Thou shalt not steal.

viii. Thou shalt not bear false witness against thy neighbour.

i. Thou

The Catechism.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: My duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God is, to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his word, and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is, to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and obey my father and mother. To honour and obey the

The Catechism.

King & his Ministers. To submit myself to all my
governours, teachers, spiritual Pastors and Pa-
stors. To order my self lowly and reverently to all
my betters. To hurt no body by word or deed. To
be true and just in all my dealing. To bear no ma-
lice or hatred in my heart. To keep my hands from
picking and stealing, and my tongue from evill
speaking, lying and flandering. To keep my body
in temperance, sobernesse, and chastity. Not to co-
bet nor desire other mens goods, but to learn and
labour truly to get mine own living, and to do my
duty in that state of life, unto the which it shall
please God to call me.

Question.

My good child, know this, that thou art not a-
ble to do these things of thy self, nor to walk in the
Commandments of God, and to serve him without
his special grace, which thou must learn at all
times to call for by diligent prayer. Let me hear
therefore if thou canst say the Lords prayer.

Answer.

O God Father which art in heaven, Hallowed be
thy Name. Thy Kingdom come. Thy will
be done in earth as it is in heaven Give us this day
our daily bread. And forgive us our trespasses, as
we forgive them that trespass against us. And
lead us not into temptation: But deliver us from
evil, Amen.

Question

The Catechism.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all things that be needful, both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickednes, and from our Ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Iesus Christ. And therefore I say, Amen, So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two only, as generally necessary to salvation, that is to say, Baptism, & the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible Sign, of an in-

The Catechism.

ward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spiritual grace.

Question.

What is the outward visible signe, or forme in Baptism?

Answer.

Water: wherein the person baptized is dipped or sprinkled with it. In the Name of the Father, and of the Son, and of the holy Ghost.

Question.

What is the inward and Spiritual Grace?

Answer.

A death unto sin, and a new birth unto righteousness. For being by nature born in sin, & the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

The Catechism.

Question.

Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part, or sign of the Lords Supper?

Answer.

Bread and Wine which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The body and blood of Christ, which are hereby and indeed taken and received of us faithful in the Lords Supper.

Question.

The Catechism.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our soules, by the Body and blood of Christ, as our bodies are by the Bread and Wine.

Question.

What is required of them which come to the Lords Supper.

Answer.

To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

¶ So soon as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandments, and also can answer to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in; then shall they be brought to the Bishop by one that shall be their Godfather or Godmother, that every child may have a witnesse of his Confirmation. And the Bishop shall confirm them on this wise.

Confirm-

Confirmation, or laying on of hands.

Minister.

Our help is in the Name of the Lord.

Answer.

Which hath made heaven and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

Let us pray.

A Almighty and everliving God, who hast bought us to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them the manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel & ghostly strength, the spirit of knowledge & true godliness, & fulfill them (O Lord) with the spirit of thy holy fear. Amen.

¶ Then the Bishop shall lay his hand upon every child severally saying,

Confirmation.

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, until he come unto thine everlasting Kingdom. Amen.

Then shall the Bishop say

Let us pray.

Almighty and everliving God which makest us both to will, and to do those things that be good and acceptable unto thy Father, we make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward them. Let thy Fatherly hand (we beseech thee) ever be over them: Let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Then the Bishop shall bless the children saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen. The

Confirmation.

The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, half an hour before Evening, openly in the Church, instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters and Dames, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every Parish either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandments, and also how many of them can answer to the other questions contained in this Catechism.

Lawrence D. [unclear]

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Am

Confirmation,

And there shall none be admitted to the holy communion untill such time as he can say the Catechism, and be confirmed.

Lawrence Danson

Lawrence D

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Lawrence Danson

his book

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Handwritten text, possibly a list or index, with many small, illegible entries.

The Church Catechisme.



THE PRINCIPLES of Religion.



Q. *What is your name?*



Ans. N. or M.

Q. *Is this your Christian name, or Surname?*

A. My Christian name.

Q. *Why do you answer by that name, and not by your other?*

A. Because it is my better name; it puts me in mind of my better being, of my second Birth, when this name was given me.

Q. *When was it given thee?*

A. At my Baptisme.

Q. *Why then?*

A. Because at that time I became a

a S. Io. 3. 5. new creature, being ^a born anew of water and of the Holy Ghost, that so I might be a member of Christ, a Child of God, and an Inheriter of the Kingdom of Heaven. This then is my name, which I receive from Christ in the Church, and serves at all times to put me in mind of God my Father, and the Church my Mother.

Ho-
ker Eccles.
Pol. l. 5.
Sect. 62.

Q. What conceive you to be the reason, why the Church hath provided, that this name should be given us rather at this time then at any other?

A. First, because it is our new birth; and a new name well becometh a new birth. 2. Because Baptisme was enjoined instead of Circumcision; and at Circumcision names were imposed upon the seed of Abraham.

Q. How doth that appeare?

b S. Luc.

l. 59. 63.

c S. Luc. 2.
21.

A. By the Baptist, and our Saviour. The Baptist at Circumcision was called John, and our Saviour, Jesus.

Q. Who gave you this name?

A. My God-Fathers and God-mothers.

Q. Why they rather then your own Parents?

A. Because this name, like the new birth, is not fleshly, but spiritual, therefore I receive a name from God, and not from man. A new birth, new Parents, and a new name, because I am adopted into a new familie. Hence is it, that with us they are named *God Fathers*, Fathers from God, or in Gods stead.

Q. Do they give you a name only?

A. No, they undertake to the Church in my behalf, these three things. First, that I should forsake the Devil and all his workes, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the daies of my life.

Q. Why doe they promise this for you, and not you for your self?

A. I make this promise by them. First, because at that time I am not able to make it by my self. 2^{ly}, Because we are Baptized in our infancy, since Baptisme is of such necessity, partly by

Handwritten notes:
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 8
 I have made this promise for you
 20th November 1630

d S. John
3.3.5.

reason of our natural corruption, and partly by reason of our Saviours institution, that ^d unless we be born again of Water and of the Holy Ghost, we cannot enter into the Kingdom of God. At that time therefore we undertake this by others, but confess now, that we are bound to perform them in our own Persons.

Q. You are resolved then, I hope, to believe, and to do, as they have promised for you.

A. Yes verily, and by Gods help so I will. And I beseech God to give me his grace, that I may continue constant in this resolution and practice unto my lives end.

Q. You have promised to believe all the Articles of the Christian Faith: which are they?

A. I believe in God the Father Almighty, maker of Heaven and Earth, &c.

Q. Are all Christians bound to believe all this?

A. Yes, for ^e this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

e Athan.
Creed.

no. 127

e A

Q. Why

Q. Why call you it Catholick?

A. Catholick signifies *universal*; this is therefore called the *Catholick Faith*, because all Christians *universally* are bound to believe it. Besides, it contains all things, which are of necessity to be believed unto salvation.

Q. How ancient is this Creed?

A. As ancient as the *Apostles* times; ancients then some, if not then all the writings of the *Apostles*. For *Calvin* & *Calvin* in acknowledgeth that the *Apostles Creed* was in use, before the *Epistle to the Hebrews* was written.

∞

Heb. 6. 1.
2 S. Mat.
28. 19.
h Act.
1. 4. 8.

Q. Was it composed by the Apostles?

A. It seems so; for we learn from Antiquity, that the Apostles being by our Saviours command to go and teach all Nations, and yet not to depart from Hierusalem till according to his promise they were furnished with abilities for so great an employment: before they parted to undergo this great task, they agreed upon this Creed, which was to be the rule of Faith, according to which they were to frame their discourses; and contrary to which no man

i Discessu-
ri ab invicem,
normam
primæ fidei
re prædica-
tionis insti-
tuit.
Ruffin. in
Sym. n. 10.
k Hanc cre-
dentibus
dandum esse
regulam
statuit.
Ib.

2. What benefit received Converts by embracing this Creed?

Symbolum
postoli-
m, primus
est in-
fusus e-
in Ec-
clesiam in
Christo
n de-
ni: Gal-
n. m

A. Not written, but delivered ; " not suffer'd to be written for three hundred yeares at least, after our Saviours ascension : hence it is usually called by the

2 How are we to understand this Creed?

May we not take some part of this Creed

May we not take some part of this Creed

ed in a figurative sense?

A. No. As I am taught, so I believe. it was provided for the good of all, is it made for the understanding of Had it been composed of dark and rative words or phrases, the learned y could have understood it: indeed would rather have raised controver- then settled one unalterable faith.

2. You say right.

A. Besides, the Apostles had failed one maine intent, for which is was ovided. ^q Framed it was for this pur- se, that it might be the token of their animity and faith: and that thereby might evidently be seen, who pread Christ truly according to the A- tles rules, and who not. It had been o contrary to the Apostles open pro- tion, who affirme, that they came not sh excellency of speech, or of wisdom, t that they spake after the manner d custome of men

2. You take then the words of this eed in the literal and plaine sense.

A. I doe so; for we are not taught first as spiritual, but as carnal men,

q Istud u-
nanimittatis
& fidei
sua indici-
um Aposto-
li posuere,
Ruffin. in
Symb. n. 13.
Per quod
agnoscere-
tur is, qui
Christum
verè secun-
dum Apo-
stolice ve-
gulas pra-
dicaret. Ib.
n 11.
1 Cor.
2. 1.
1 Rom. 6.
19.
1 Cor.
3. 1.

Convent of the Church

as

- * *Ib.* v. 2. *as babes in Christ, because * we are*
able to bear strong meat, we must be
with milk. And I have learned, th
 * *Hooker.* ** in Scripture, where a literal construe*
Eccles. Pol. *on will stand, the furthest from the lett*
1.5. Sect. 59. *is commonly the worst.*

Q. That then we may fully discern
whether it may be taken in the usual a
ordinary sense, let us take it asunder, a
weigh the particular words in the seve
ral Articles. How many Articles a
there in this Creed?

A. Twelve.

Q. Which is the first?

A. I believe in God the Father A
mighty maker of heaven and earth.

Q. How understand you these words?

A. Accordingly as I utter them
namely, that God the Father is the G
 * *Act. 14. 15* *of all might and power: and that*
made, or created Heaven, and Earth, a
the Sea, and all things that are therein
all these of nothing.

Q. Which is the second Article?

A. And in Jesus Christ his onely S
our Lord.

Q. Is he also God?

A. T

A. The Son of the same substance and nature with the Father ² God of God; ² Nicene Creed. ² Coeternal to the Father, and coequal: and our Lord with the Father. ² Aithen. Creed.

Q. Is he also Almighty?

A. Without question he is: ^b for by ^b Col. him were all things created, that are in ^{1.16.} Heaven, and that are in Earth, visible and invisible; and ^c by him all things ^c Ib.v.17. consist.

Q. The third Article.

A. Who was conceived by the holy Ghost, born of the Virgin Mary.

Q. What is the meaning of this Article?

A. That ^d in the fulness of time ^d Gal.4.4. ^e he was incarnate, or made flesh of the ^e Nicene Creed. ^e Virgin Mary, by the holy Ghost.

Q. Was he, who is above, and ^f before ^f Col. all things, made flesh? ^{1.17.}

A. He, that from all eternity is God with the Father, in time was made man; ^g God of the substance of the Fa- ^g Aithen. ther, begotten before the worlds; and man ^g Creed. of the substance of his mother, born in the world. Perfect God, and perfect man, of

a rea-

De lib. potum bipe talje mufum

a reasonable soule, and humane flesh subsisting.

Q Is not the holy Ghost his Father also?

A. No : for in his Incarnation he took nothing of the Holy Ghost. Only the Holy Ghost took the Seed of the Virgin Mary, and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soule, the second person in the Trinity assumed into his own person, and became ^hone Christ. One (I say) not by conversion of the Godhead into flesh, but by taking of the manhood into God.

b Ib.

Q Is he not one, as he is the Son of God, and another, as he is the Son of man?

i. Ib.

A. No ; though he consist of two natures, he is but one person. For, as the reasonable soule and flesh is one man, so God and man is one Christ.

Q May then the Virgin Mary be said to be the Mother of God?

k Ib.

A. She may ; because she is mother of that man, who is God ; ^h not by confusion of substance, but by unity of person. As Abraham is the Father of Isaac, though

though not the Father of his soul; so is she the mother of the second person in the Trinity, though not the mother of his Godhead.

Q. Which is the fourth Article?

A. He suffered under Pontius Pilate, was crucified, dead, and buried; he, that very person, that is the sonne of God, and was borne of the Virgin Mary.

Q. Why did he suffer all this?

A. For us men and for our salvation; for ^m he bare our sinnes in his own body, that we being dead unto sinne, should live unto righteousness, by whose stripes we are healed. He suffered here, that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he dyed for a time, that we might live for ever; he was buried, that he might sanctifie the grave, and make it a place of rest for us.

1 Nicene
Creed.
m 1 S. Pet.
2. 24.

Q. Did the second person in the Trinity suffer?

A. His person suffered though not each nature in his person. As man, but not as God; for God cannot suffer.

Q. Who did he suffer for?

A. For

A. For all the sonnes of *Adam*. He took not therefore upon him the person, but the nature of man, that so he might perfect this great work of Redemption, for all that are of the same nature with him.

Q. Are you sure of this?

A. The Scriptures have taught me so.
n So God loved the World (saith our blessed Saviour) that he gave his only begotten Sonne, to the end, that ALL THAT BELIEVE IN HIM should not perish, but have life everlasting. And
S. John ; ° If ANY MAN sinne, WE have an Advocate with the Father, *Iesus Christ the righteous*, and he is the propitiation for our sinnes : and not for ours only, but also for the sinnes of the WHOLE WORLD. And Saint Paul assures us, that *p* Christ tasted death for EVERY MAN. What would we more?

Q. This is comfortable doctrine.

A. It is so ; and to this agrees the doctrine of my mother the Church of
Artic. 17. *England* ; who hath taught me *q* to receive Gods promises in such wise, as they are GENERALLY set forth to us in holy

ly Scripture: assuring me, that our Sa-
 our *upon the Cross made a full, PER- Prayer*
 ECT, and sufficient sacrifice, obla- before the
 on, and SATISFACTION FOR Commu-
 HE SINS OF THE WHOLE nion.
 WORLD; yea, FOR ALL THE *Artic. 31.*
 SINS OF THE WHOLE
 WORLD, both original and actual.

Q. How comes it then to pass, that so
 many are damned?

A. Either for want of Faith or for
 want of obedience and repentance: for
 as many as received him, to them gave *S. John*
 power to become the Sonnes of God. *1. 12.*

Q. Which is the fifth Article?

A. He descended into Hell, the
 third day he rose againe from the dead.

Q. How understand you this Article?

A. Literally, as I doe the rest.

Q. Did Christ go down into hell?

A. He did so; otherwise my Creed
 taught me something, that is not to
 be believed.

Q. Some are of opinion, that it is a
 metaphorical speech, and signifies, that
 was truly dead.

A. I know, there are some of that
 opinion:

opinion : but I see no reason, *now* should assent thereto.

Q. Why so ?

A. For these five reasons. First, *S. Luc.* cause " *Hell* does not signifie the p
16. 23. *Ne* of the dead, but the place of the d
ipso qui- ned, as in the case of *Dives*.
dem inferos

uspiam Secondly, our Saviours *death* was
Scriptura- ficiently expressed before, in that
rum locis in said, *he was dead* : and not only so,
bono appel- *he was buried*. And we *bury* not th
lato potui ving, but the *dead*.
reperire

Aug. Ep. Thirdly, * *Calvin* saith, it is a ba
99. *de Gen.* *logy*, or needless repetition ; and
ad lit. l. 12. probable, that such vanity should be
c. 33. mitted into so compendious a brief
* *Calvin.* our Faith.
Instit. l. 2.

c. 16. S. 8. Fourthly, it is contrary to the co
of order, after *burial* to return to
death ; as if he had suffer'd death
cond time. But it is methodical
orderly, after they had done with
body, to acquaint us, what became of
soul, when he was dead, and to tel
that it *descended*, or *went down into*

Fifthly, by the primitive Church
descent into hell, is not accounted

part of his humiliation, but the first degree of his exaltation.

Q. Where learn you this doctrine?

*A. In D. Nowels Catechisme; where I find, that * by his descending into hell* x D. Now. els Cate. upon this Article.
is meant, that as Christ in his body descended into the bowels of the earth, so
IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. Is not this D. Nowels private opinion?

A. No, it is the resolution of those blessed Reformers under King Edward VI. For they tell us, that ' in the three, Art. 3. days of Christs death, His Body was in the Grave, HIS SOUL IN HELL, and his Deity every where.

Q. Was not this cast off as an erroneous opinion in Q. Elizabeth's days?

*A. No certainly, for their Scholars in the Articles of 1562. say thus, * As* x Art. 3.
*Christ died for us, and was buried, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. But * we believe, that Christ* x Art. 1.
truly died, and was buried: it is therefore

The doctrine of the descent of Christ into hell is not of the Fathers

^b Quis, nisi
infaelis,
negaverit
fuisse, et
in inferos
Christum?

Aug. ep. 99.

c. Athan.

Creed.

d Eph. 4. 9.

e Christum

in corde

terre tri-

dum mor-

ris legimus

expunctum,

id est, in re-

cessu intimo

et interno,

et in ipsa

terre oper-

to, et infra

ipsam cava-

to, et in fe-

rioribus ad-

buc abyssis

superstructo.

Tertul. de

anima c. 55.

Christus ad

solvendos in-

ferni dolores

descendit.

Aug. ep. 99.

to be believed, that *he truly descended into Hell*. But to say, as we believe, that *Christ truly died*, so do we believe, that he was *truly dead*, were a most absurd inference, and would be hissed out of the Schooles.

Q. This manifests their resolution; but is this agreeable to the Ancient Church?

A. There is not one Council, or probable Father in the first five hundred years, but is of this opinion. And *S. Austine* is so resolute for this Article, that he saith, ^b *Whosoever denies Christs descent into Hell, is no Christian*. And *Athanasius* in his Creed, puts it in among those Articles, whereof he saith, ^c *which faith except every one do keep WHOLE AND UNDEFILED, without doubt he shall perish everlastingly*.

Q. Where is this Hell, that he went into?

A. ^d *In the lower parts of the earth, then which nothing is lower*. So *S. Paul*. And *Tertullian* makes his expression full for the bowels of the earth, that

no man can doubt of his opinion.

Q. What went he thither for?

A. To triumph over Hell, and to fulfil that of the Prophet, *O death where f* Hof. *is thy sting? O Hell, where is thy Victory?* To this opinion assents D. Nowel ^{1 Cor. 15. 55.} in his Catechisme.

Q. Are all of this opinion?

A. No truly, some conceive, that he suffer'd the torments of hell in his Soul: which cannot be. For * first, the pains * *Vel peccato, vel* of Hell are the death of the soul: and in that sense it is said, *that soul, which damnatio-* *sins, shall surely die.* But Christs soul *ne, mors animæ intelligi potest.* never sinned: and for ^h our sins he bare them in his Body. ^{Aug. ep. 99.}

2^{ly} The Scriptures teach us, that *Christ suffered for us in the flesh, & that* ^{18. 4.} *he was put to death in the flesh; not in* ^{h 1 S. Pet. 2. 24.} the soul, no such thing in Scripture. ^{1. 1 S. Pet. 4. 1.}

3^{ly} That soul, which is united to the Deity, is not capable of Hell torments. That were to make the soul of God subject to the Devil, which cannot be imagined without blasphemy. ^{1 S. Pet. 3. 18.} ^{1 Act. 2. 20, 31.} ^{m Psal. 16. 11.}

4^{ly} David being a Prophet said of the Resurrection of Christ, that ^{his Soul} ^{13. 37.}

confiteret iugum me. *Lord I thank thee*

was not left in Hell, neither did his flesh see corruption. If then this was spoken of his Resurrection, it was not spoken either of his Death or Passion. As then his body was in the place of corruption, but saw, but suffered no corruption; so his soule was in Hell, the place of torments, but suffered no torment.

n S. Mat.
26.38.
o S. Mat.
27.46.

Q. How understand you these two sayings of his, " My Soule is heavy even unto death : and ° My God, my God, why hast thou forsaken me ?

A. The former he spake as he was man, foreseeing his death at hand, shewing that his Soul was exceeding sorrowful, as ours are, to be parted from the body ; The other he spake, because the Deity for a time had withdrawn her comfortable vision from the soule, that so it might endure, what sorrow it was any way capable of. For if there were an exceeding sorrow in the soule to be parted a while from the body ; what excess of sorrow was in it, think you, when the sight of God was subtracted from it ? since the vision of God is the highest comfort of the soul :

for

for ² in his presence is the fulness of joy. p Pl. 16.

Q. What think you of his Resurrection- 12.
on?

A. After Christ's soul had for three days triumphed over Hell, and all the powers thereof, it was reunited to the body, which arose from the grave without corruption: and both were ¹ filled ^q Ad. 2. 28. with the joy of his countenance. And to assure us of this his Resurrection, ¹ in his ^r Ad. 1. 3. flesh, he was conversant with his Apostles and Disciples forty days.

Q. Which is the sixth Article?

A. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

Q. What doest thou believe in this Article?

A. That the body and soul of Christ ascended together into Heaven, the highest place of bliss, where they never were before: and ¹ at that time he ^f Te Deum. opened the Kingdom of Heaven to all believers.

Q. Doest thou understand these words in the literal sense?

A. I do so.

Q Can we say according to the Letter, that God hath a right hand?

A. No, we cannot. But both Scripture and Creed, in this phrase or manner of speech, stoop to the capacity of man, and express unto us hereby that height of glory, which is otherwise unexpressible to our understanding. For it is that glory, which no other eye hath seene, nor eare hath heard, neither hath it enter'd into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q Thou believest then, that he is ascended into the highest place of glory?

1 S. Mar.
38. 18.

A. I doe so; and that not only in place but in power: for to him is all power given, both in Heaven and in Earth. And yet in this height of glory he is in himself so humble, and to us so gracious, that he makes continual intercession for us.

Q What is the seaventh Article?

A. From thence he shall come to judge the quick and the dead.

Q Is this certaine?

A. As certain as he is God. And herein is a main comfort for us, that he who suffered for us, and died for us, and continually prays for us, shall be our Iudge.

Q. Shall he judge us as he is man?

A. He shall; for * the Father bath * S. John. given him Power and Authority to execute judgement, BECAUSE HE IS THE SON OF MAN. And as man* he is touched with the feeling of α Heb. 4. 17 our infirmities, γ that so he may have γ Heb. 5. 2. compassion upon us weake, wandring, filly men, and apt to be deceived. For 2 in all poynts he was tempted like as we γ Heb. 4. are, yet without sinne. Let us therefore $^{15, 16}$. come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Q. The eighth Article.

A. I believe in the Holy Ghost, 1 the \bullet Nic. Lord and giver of life, who proceedeth \bullet Creed. from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified; who spake by the Prophets. These are three Persons, and but one God. Thus 1 we worship \bullet Athan. \bullet Creed.

one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance.

Q. We may not indeed say, there be three Gods; but may we not say, there are three Lords?

e. 1b.

A. We may not: for though we be compelled by the Christian verity to acknowledge every Person by himself to be God and Lord: yet we are forbidden by the Catholike Religion, to say there be three Gods, or three Lords.

Q. Why so?

A. Because, Lord in respect of the three persons is a name of substance, not of relation, or property. And in God there is but one Substance, though three relations.

Q. What meanest thou by relations?

A. God is called Father with relation to his Sonne; or because he hath a Sonne. The second person is called the Sonne, because he hath a Father. And the Holy Ghost is called so, with relation to them both, because he is the Spirit both of the Father and the Sonne: for he proceeds from both.

Q.

Q We have now the three Persons in the Trinity, doe we not ascribe to every one of these a several worke concerning man?

A. We doe so; to the Father we ascribe our Creation, to the Sonne our redemption, & to the Holy Ghost our Sanctification. As the Father created all; so the Sonne redeemed all; and the Holy Ghost sanctified me, and all the elect people of God.

Q. Why to the Father is ascribed the Creation?

A. Because, though the other two persons did joyntly and equally create with the Father, yet the original of that power is in and from him. And yet none is afore or after other, none is greater or less then another. d Athan. Creed.

Q. Why to the Sonne our Redemption?

A. Because by his blood we are redeemed from death and Hell.

Q. Why to the Holy Ghost our sanctification?

A. Because it is his special work to Sanctify us by his gifts and graces. 1 S. Pet. 1.2.

Hence is it, that we call him the *holy Spirit*, because he is the *Spirit* that makes us *holy*.

Q We acknowledge, that the Sonne of God redeemed all mankind: why doe we not also confess, that the Holy Ghost Sanctifies all mankind, but the elect people of God?

A. Because *Christ* redeemes all, that they may be sanctified; but the *Holy Ghost* Sanctifies only those, that believe in *Christ*, or are baptized into *Christ*, that so they may be his elect. For we are elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of *Jesus Christ*. So both these workes must concur to our election.

f 1 S. Pet.
3. 2.

Q Which is the ninth Article?

6 Nic.
Creed.

A. I believe the Catholike Church, the Communion of Saints Or^s I believe one Catholike and Apostolike Church: Catholike for time and place; Apostolike for faith and government.

Q Why call you this Church a Communion of Saints?

A. Because it is a society of men, that

that are Sanctified in Baptisme, by Faith in Christ, through the operation of the Spirit.

Q. What is a Church?

A. ^b The visible Church of Christ, is ^b Art. 19. a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.

Q. What doest thou collect from hence?

A. These three things. 1. That the Church consists of Faithful men; that is, of such who profess the Christian faith. 2. The word of God must be sincerely Preached. And thirdly, The Sacraments must be duely ministred to the Congregation, according to Christ's Ordinance.

Q. Is it lawfull for every Christian, that will, to preach the word and administer the Sacraments?

A. No ⁱ it is not lawfull for any man ⁱ Art. 23. to do so, unless he be lawfully called and sent to execute the same.

Q. Whom

Q. Whom judge you to be lawfully called and sent ?

& Ibid.

A. All those, who be chosen and called to this work by men, who have publike authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

Q. Who have publike authority given them, to call and send Ministers into the Lords Vineyard ?

A. Onely Bishops in the Church of England: as is to be seen Article 36. and in the Book of Ordination.

Q. Why doth this Church allow no other but Bishops to give orders ?

A. Because she findes no meer men allowed to do it in the New Testament, but only the Apostles and Bishops their Successors. And she keeps close to Scripture.

Q. Have Bishops this Power of Ordination conferr'd upon them in Scrip-

At the end ture ?

of the second Ep. to Timothy. in 1 Tim. 5: 22.

A. It is evident they have. 1 Timothy was the first Bishop of the Church of the Ephesians. And upon him St Paul lays this charge, Lay hands suddenly on no

man

man. ^a Titus was the first Bishop of the Church of the Cretians; And to him the same Apostle speakes thus; ^a For this cause left I thee in Crete, that thou shouldst ordain Presbyters, or Elders in every City.

At the end of the Ep. to Titus. Tit. 1. 5.

Q. Is not this power given to Presbyters?

A. Not any where in the New Testament.

Q. Why doe you say, I beleive the Catholique Church, and not, I believe in the Catholique Church?

A. Because it is a part of my Creed to beleive that there is one Catholique church: but it is no part of my Creed, to beleive in, or to put my confidence in the Church; since the Church is a Congregation of reasonable Christian Creatures

and ^p this is a peculiar which belongs on-
ly to the Creator, God blessed for ever. ^p Hac pra-
positione
syllaba 1^a
And I will beleive the Church, so long
as she contradicts not God in his word. ^{Creator &}
^{Creaturis}
But if she doe, I shall forbear to credit ^{seccernitur,}
her in such things. I will beleive God, ^{& divina}
who is truth it self; and beleive in that ^{separantur}
God, who is able to undeceive her, and ^{ab humanis.}
Ruffin in
Symb. n. 151

to lead her into the way of all truth. I will onely believe in him, who cannot deceive or be deceived; who cannot be overtopped or crossed.

Q. *Why say you, one Catholique Church?*

* *Universa Ecclesia ex multis constat Ecclesiis, sicut universa terra ex multis terris. Aug. de civit. Dei l. 13. c. 12.*

q Psal 2.8.

A. Because though there be many particular Churches, yet there is but one Catholique or universal Church, which is not bounded but with ¹ the uttermost parts of the earth, and all these are but one in faith and Government; as our Saviours Body, though consisting of many Members, is but one, knit together by sinewes, and quickned with the same Soul.

Q *The tenth Article?*

A. *I believe the forgiveness of sins.*

Q *Why doth this Article follow immediately after mention of the Church?*

A. Because it is a blessing, which God bestowes only in the Church, and upon the Members of the Church.

Q *Is Salvation to be hoped for in the Church onely?*

A. It is so, by the joynt consent both of the Ancient and Modern writers.

2. What

Q. What's the reason?

A. Because *The Church is the Body* Eph. 1. of Christ. As therefore no Member, that is separated from the body, receives life by or with the body; neither doth any Christian partake of the life of grace, or forgiveness of sins, that is divided, or cut off from *the Church*, which is *Christ's Body*. Observe, the body receives life from the head, and distributes it to all the members that it hath. *Christ is the head of the Church*, from him the Church receives life and comfort, & conveighes them to every particular member, that so they may live, and discharge their several duties. But divided from the body, the members can receive no life or comfort from the head.

Q. Is this remission of sins to be found in all Churches?

A. Yes, without question in all such Churches, wherein *the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance*; but in no other.

Q. To whom is this forgiveness promised?

¶ Absolu-
tion.

¶ S. Mat.
11.28.

¶ S. Mat.
4.17.

¶ S. Luc.

13.3.5.

¶ De re-
missione
peccatorum
sufficere
deberet so-
la creduli-
tas. Quis
enim cau-
set aut re-
sistentem re-
quirat, ubi
indulgentia
principalis
est? Ruffin.
in Symb.
c. 171.

A. To all those, *"that truly repent and unfeignedly believe his holy Gospel"*

* He calls to all, he is merciful to all he hath given us a taste of his goodness in pardoning the greatest and fowlest sins. Not that we might imitate or practice them; but that we might understand, that our gracious God is ready to pardon the greatest sinner, if so he turn unto the Lord humbly with unfeigned sorrow and repentance, and bring forth fruits worthy of amendment of life.

Q. *May the sin against the holy Ghost be pardoned?*

A. This sin is raised to the full height, it is made up by final impenitence. Take away final impenitence, and the sin is pardonable. * *Repent (saith the Scripture) and the Kingdom of Heaven is at hand: but unless you repent, ye shall all perish.*

Q. *This is comfortable doctrine: but what reason have you for it?*

A. My faith rests upon Gods goodness, and gracious promises. * *When God hath spoke the word, reason must submit.*

Q. Which is the eleventh Article?

A. I believe the Resurrection of the body; namely, that this very body, in which I live and move, shall be raised out of the dust in the last day.

Q. What, this very body?

A. Certainly this self same body. For doth not Job say; ^a I shall see God in my flesh, & not with other, but with THESE EYES shall I behold him. And S. Paul, THIS CORRUPTIBLE shall put on ^b incorruption, and THIS MORTAL, shall put on immortality. This and no other, In the Church of Aquileia therefore, at the rehearsal of the Creed, every man when he came to this Article, signed his forehead with the signe of the Cross, and said, I beleive the Resurrection of THIS FLESH, this very flesh, that he touched with his finger.

^a Job 19. 26, 27.

^b 1 Cor. 15. 53.

^c Ruffin. in Symb. n. 181

Q. Is not this a wonderful thing?

A. It is so, and so are the rest of the Articles, if strictly scanned; all above the eye of Reason. ^d S. Paul gives us a simlee of a grain of wheat, how it is buried, and dies, and rots, and then riseth again far more fresh, then it was cast

^d 1 Cor. 15. 36. &c.

C

into

Sanctus

into the earth. Were this but rarely seen, it would seem most wonderful.

Q. What if the body be burned to ashes?

o Clem. ep.

1. ad Cor. p.

34. 35.

f Phil. 4. 3.

A. S. Clement, (of whom S. Paul makes mention, *Phil.* 4. 3.) in that Epistle, which in the Primitive times was usually read in all Churches, to prevent this question, gives us the example of the *Phoenix*, which every 500 yeares is burnt to Ashes; and out of those Ashes ariseth the same *Phoenix* again, young, fresh, and vigorous.

Q. Have we no such example in Scripture?

A. We have *Ezek.* 37. 1. where the dead, dry, scatter'd bones come together, bone to his bone, and sinewes and flesh came upon them, and flesh upon the skin, and breath enter'd into them, and they stood up an exceeding great armie.

Q. When shall this Resurrection be?

1 Cor.

15. 24.

A. At the last and great day of Doom.

Q. What becomes of the Soule all this while?

While? does that also dye?

A. No.

Q. How prove you that?

A. ^a God calls himself the God of *A-* ^b Mat. 22.
braham, Isaac and Iacob, but God is not ^{32.}
the God of the dead, but of the living.
 Though then they be dead in body in
 soule they live. ⁱ We finde *Lazarus* ⁱ Luc. 16.
 soule alive in a place of blisse, ^{22.} and *Di-* ^k Ib. v. 24.
ve's soule in a place of torment, ⁱ while ⁱ Ib. v. 28.
 his brethren were living here on earth.
 And our saviour promised the penitent
 Theif, that ^m he should be *that day with* ^m Luc. 23.
him in Paradise. Which was spoke of ^{43. 7.}
 his soule; for ⁿ his body was that day ⁿ Jo. 19. 31.
 buried in the grave. To these may be ^{32.}
 added ^o the soules of the Martyrs, ^o Rev. 6. 9.
 which lye under the Altar.

Q. By whose power shall they be raised?

A. By the power of Christ. For ^p all ^p Ioh. 5.
 that are in their graves shall hear the ^{28, 29.}
 voyce of THE SON OF MAN: And
 shall come forth, they that have done good,
 unto the Resurrection of life; & they that
 have done evill, unto the Resurrection of
 damnation. If then we should not have
 these our own very bodies at the resur-
 rection

rection, God should deale unjustly to torment those bodies in hell fire, which had never done amisse.

Q. The last Article.

A. The life everlasting. For they that have done good^p shall shine as the stars for ever and ever: and they that have done evill, shall be cursed into everlasting fire. This is the Catholique Faith, which except a man believe faithfully, he cannot be saved.

Q. You said that your Godfathers and Godmothers did also promise for you, that you should keep God's Commandments. Tell me, how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage. This is the preface, wherein he shews, who it is that speaks unto them, and laies this obligation upon them, to harken to his words.

Q. Which is the first Commandment?

A. Thou shalt have none other Gods

q Dan.
12.3.
r Mat.
25.41.
s Athan.
Creed.

But me. None but this God, who by a strong hand & stretched-out arm delivered them out of the hands of *Pharao*, and from all his Host; and brought them as safely as miraculously through the red sea.

Q. What God is this?

A. The same God, whom in our Creed we confesse to be the *Father Almighty*, maker of Heaven and earth.

Q. Why then doth he not tell them so?

A. Because they were eye-witnesses of this his miraculous power; wherein he manifested his *Omnipotencie*, in commanding the Winds, and the Sea; in making the day as night to the *Egyptians*, and the night as day to the *Israelites*, by the Cloud and Firey Pillar: In routing & destroying the mighty, and delivering the naked from the peril of the sword. In causing the rock of flint to yield a spring of water, and the heavens to shewre downe *Manna* and *Quailes* for their food. This his late kindness bound them to harken to him.

Handwritten marginalia:
 A large, stylized initial 'D' or 'G' at the top right.
 A long, vertical, cursive signature or name running down the right margin, possibly 'David' or 'Daniel'.
 A smaller, stylized initial 'D' or 'G' at the bottom right.

Q. Which is the second Commandment?

A. Thou shalt not make to thy selfe any Graven Image, nor the likenesse, &c.

Q. Is it not lawfull to make a Graven Image?

a 1 Kings

6.23.

b 1 King.

6.23.

b Heb. 9.5.

c 1 Kings

6.29.

d 1b.v. 32.

35.

e 2 Chron.

4.3.

f 1 King

7.36.

g 1b.v. 51.

A. It is: otherwise² Solomon would not have made^a those two Cherubims, much lesse have^b placed them in the Holy of Holies, over the mercy seat: & these are they (as I take it) which are called the Cherubims of Image-work, 2. Chron. 3. 10. Neither would he have made the^c carved Cherubims, & Palm-trees upon the walls^d and upon the doors both of the Temple and Oracle: nor^e the molten Oxen, or^f graven Lions,^g All which he caused to be set in the house of the Lord.

Q. Where's the fault then?

A. In making them to thy self, to be thy God; in bowing down to them, and worshipping them. Elsewhere therefore it

is said, ^b Ye shall not set up any Image of stone in your Land, TO BOW DOWN

VNTO IT, And¹ the curse is laid upon

those that worship carved or molten Images,

images, nor upon those that make them; unlesse they make them for that or the like use.

Q. Why so?

A. Because this is God's honour, and he will not part with it to any other, *Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE.* ² So the Law, ¹ so the Gospel. ¹ Deut. As then they offend that give God's ^{13.4.} worship to Idols; so do they sinne a- ^{15. Mat.} gainst his Commandments, that do not ^{4.10.} bow downe to God, and worship him. As the former are *Idolaters*, the latter are little better then *Atheists*; for ^{in their} ^{in Tit.} ^{1.16.} works, in their Church duties, they deny him to be their God.

Q. Hath not God himselfe given a reason for this.

A. He hath in the very next words, *For I the Lord thy God, am a jealous God.* And the condition of jealousy is, that as it cannot endure to have that which is our due given to another, neither can we digest to have it denied to our selves. For it is all one to me, to have that which is mine denied me, or given to another.

Q. What

*Copy out of the
Catechisme*

An Exposition of

Q. What followes upon this?

A. That God is equally angry with them, that do not bow down to him, and with those, that bow down to Idols: he counts them equally haters of himself, and will equally Visit the sins of the Fathers upon the children, unto the third and fourth generation, of them that sin against him either way.

Q. But how doth he esteeme of them, that detest Idolatry, and give him his due worship, that bow down to him, and worship him?

A. He reckoneth them among his lovers and friends; they love me, saith he, and keep my Commandments. And as they love him, so doth he love them; for in them he will shew mercy unto thousands of their generation. And surely this is reason sufficient to move every Christian to worship and fall down, and kneel before the Lord our God.

Q. The third Commandment.

A. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Q. What

Amend
If I need
Pf. 95. 6.
And first of them, and then
Lawrence Danson Booke amen

Q What is the meaning of this Com-
mandment?

A. ° That we do not rashly, and up-
on sleight occasions take his Name or
word into our mouthes; much less pro-
phane or blaspheme it. That we swear
not rashly, or vainly, or falsely.

° Ye shall
not swear
by my
Name
falsly; nei-
ther shalt
thou pro-
phane the
Name of
thy God.

Lev. 19. 12.

° Psal.

63. 12.

° Heb. 6.

16.

Exod.

22. 11.

Jer. 4. 2.

Q Is it lawful to swear at all?

A. It is; otherwise the Psalmist
would never have said, that *All they,*
that swear by God, shall be commended.

Indeed *some Controversies cannot*
well be ended without an oath. But *it*
must be taken *in justice, and judgement,*
and truth: that is, as is confessed on all
hands, we may swear only to do such
things, as are lawful and honest; and
make oath of such things only, as are
certainly known unto us.

Q It is not good then to swear, but up-
on just and necessary occasion.

A. It is not; for our Saviours com-
mand is, *Swear not at all. But let your*
Communication be Yea, Yea; Nay, Nay:
For what soever is more then these, com-
eth of evil. Either of evil in thy self,
or in others. *Of evil in thy self, when*
thou

S. Mat.

5. 34.

more of
S

X

8



thou hast got a naughty custome of swearing; or hast behaved thy selfe so ill, that no man will believe thee without an oath. *Of evil* in others, when they are so mistrustful, that they will not believe any man without an oath. Or when by reason of injuries, or controversies between Neighbours, thou art brought upon thy oath.

Q. Who sin against this Commandment?

A. All common & usual swearers, all blasphemers and prophane of Gods name or word; all perjured persons; all that swear, before they are resolved of the point in question; all that swear, what they know not, though never so true; all they that enforce, or entice, or occasion any person to swear that, which is contrary to Gods word, or honour, or the truth, or what is doubtfull unto himselfe.

Q. What's the reason for this?

A. For the Lord will not hold him guiltlesse, that taketh his name in vaine. Though it be not so great a sinne as Idolatry, or as the contempt or neglect of Gods

Lancaster-Darwin

Gods worship; though he threatens not to punish them in so deep a measure, yet he will not hold them guiltless; he will punish them according to the measure of their sin, though not so severely as unto the third and fourth generation.

Q. Which is the fourth Commandment?

A. Remember, that thou keep holy the Sabbath day. Six dayes shalt thou labour, &c.

Q. This precept begins not like the rest. What conceive you to be the reason of this?

A. It begins with a *Memento*, for these reasons. I. Because it is not moral and perpetual, as the rest are. II. Because it was but now newly given. III. Because the Jewes were a people much given to the world, much set upon their profit, and so they might make a gaine, they spared neither man nor beast.

Q. Was not this precept observed before this time?

A. Truly no; we read indeed, that on the seventh day God ended his worke, and

Gen. 2. 2.

and rested on the seventh day from all his work which he had made. And that

¶ *Ib. v. 3.* " God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. But we find not any command given to man for keeping the seventh day; or that any of those good men before *Moses*, kept it holy. Neither is any mention at all made of the Sabbath, from *Gen. 2.* to *Exod. 16.*

Q What meet you with there ?

A. There I find, that when God had delivered the Children of *Israel* out of the hand of *Pharao*, and all his host, when he had brought them thorough the red Sea into the wilderness, when he had fed them with Manna and Quails from Heaven, that * he ceased to rain down this heavenly food on the seventh day,* that the people might take notice of the Sabbath. There indeed the Lord commanded, that y *no man go out of his place on the seventh day.* And ² the people accordingly rested on the seventh day: but it was only from gathering Manna and Quails, for ought can be thence collected.

* *Exod.*

16. 27.

* *Ib. v. 25,*
26.

y *Ib. v. 29.*

* *Ib. v. 30.*

Q. II

Q. *Is this all?*

A. Yes. For though God intimated unto them several ways, that he had made this a day of rest, yet he commands it not to be *kept holy*, or to be set apart for his service, till *Exod. 20.*

Q. *What reason is there for this rest?*

A. 1. That they might have a day to meditate upon the Creation, and so to be put in mind of this their Creator.

2. That they might learn to be holy as God is holy, by making *the seventh day an holy day* to serve the Lord in.

3. That they might learn of God to be merciful, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord,

Dent 5. 14. That thy man-servant and thy maid-servant may rest as well as thou. Where he addes a second memento

to this Commandment: *And* ^{Dent.}

REMEMBER, saith he, *that thou wast* ^{5. 15.}

a servant in the Land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: THEREFORE the Lord thy God commanded thee to keep the Sabbath

Sabbath day. So the same God, that created the world, brought them out of *Egypt*.

Q. Doe we keep the same day holy?

A. No, we keep the first day of the week holy: that day, whereon Christ arose from the dead.

Q. Did Christ arise from the grave on the first day of the week?

A. Scripture manifestts it. For we read, that when *Iesus* was risen early, the first day of the week, he appeared first to *Mary Magdalen*. S. Mark. 16. 9.

Q. Is this agreeable to Gods command?

A. Though it be not agreeable to the letter, it failes not of the meaning. Though we keep not the seventh day, we keep one of the seven, which imitates Gods rest after our six dayes labour. And an hard matter it is to Prove, that God gave over sending *Manna* upon the seventh day of the week: and yet that day the people rested.

Q. From that time, when God commanded the seventh day, is it lawfull for man to alter the day?

A. A

A. A less blessing gives way to the greater, *Creation to Redemption*. Besides, we know, that shadows and figures were to vanish, when *Christ* came. But the *Sabbath* was a shadow, *Col. 2. 16, 17.* it was therefore to vanish, when our Saviour had actually accomplished, what was prefigured by the *Sabbath*. The Apostles therefore after our Saviours resurrection, made the first day of the week the day of rest; as appears *S Joh. 20 26. 1. Cor 16 2. Apoc 1. 10.*

Q. Did the Apostles command us to keep this day?

A. No; but we^b according to Saint *b 1 Cor. 11. 1.* Pauls rule imitate the Apostles, knowing, that they were guided by the Spirit of God. The Apostles began to keep this day, the first day of the week; and the Church of God hath done so ever since. The practice of the Apostles is a sufficient warrant.

Q. Is it lawful to do no manner of work on this day?

A. Not the workes of our trade or vocation, to make a gain thereby. But upon that day we may do works of necessity,

necessity, and works of charity.

Q. How prove you this?

A. By our Saviours Doctrine and Practice 1. By his doctrine; for ^c he

^c S. Mat. 12
1. & 3 &c.

justified by Scripture, *that it was lawful for his Disciples on the Sabbath day, to gather ears of Corn, and eat them,*

^d S. Luc.
14.5.

And that it is as ^d lawful for us, *to pull our ox or ass out of a ditch on the Sabbath day.* This for works of necessity, And for works of charity, or mercy, he justifies them by his own practice.

^e S. Mat.
12.13.
^f S. Luc.
14.4.

^c *On the Sabbath day he healed the withered hand; as also the man sick of the Palsie.* ^g *On this day he opened the eyes of the blind.* And not only so, but he gives us directions for the future, assuring us,

^g S. Joh.
9.14.
^h S. Marc.
2.27.

that ^{*} *The Sabbath was made for man, and not man for the Sabbath*

Q. Which is the fifth Commandment?

A. Honour thy father and mother, &c.

Q. Who are meant by Father and Mother?

A. I. Our natural Parents. II. The King and his Ministers: that is, all such as are placed in authority by the King. III. All my governours, teachers, spiri-

ritual

ritual Pastors and Masters. And in the last place, *all my betters.*

Q. Of natural Parents there's no question; but is the King my Father?

A. The Kings stile hath ever been the Father of his Country; to put us in mind of our filial duty, and him of Patria, the Fatherly and tender affection, he ought to bare to his Subjects And are not Kings and Lucenes called, the nursing Fathers, and nursing Mothers of the Church? To signifie to us, who are the Sonnes of the Church, what they are to us, and how we ought to behave our selves towards them.

Q. How ought we to honour the King?

A. As Gods Substitute and immediate Vicegerent: for on the Lords throne he sits, to be King for the Lord thy God. So then he is next to God, and less then God only.

Q. Wherein doth this honour consist?

A. In fearing to displease him; in obeying him, in reverencing and loving him; in giving him, what ever is due to him by the Law of nature, the Law of God, and the Law of the Land.

D

Q. How

Q. How farre forth must we obey the King?

A. So farre forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q. May the King command, what is evil?

p Act. 5. 29.

A. He ought not. If he doe, ^p we must obey God, and not man. But though he may not command us to doe that, which in it self is evil, or unlawful, yet he may prohibit some things, that in themselves are lawful and honest; though they seeme necessary for the preservation of a Common-wealth. And this prohibition we are bound to obey.

Q. How prove you this?

*9 Jer.
39. 6, 7.*

A. ⁹ Jonadab commanded the Rechabites his sonnes, that neither they, nor their Children should 1. drink wine for ever. And that they should neither 2. build house, nor 3. sow seed, nor 4. plant Vineyard, nor 5. have any. We know, that in themselves all these things are lawful and honest; and yet ^r they obeyed the voyce of their Father Jonadab, in forbearing these. And God commends them and rewards them for it:

r Ib. v. 8.

for

for his promise to them is this, *Be-cause ye have obeyed the commandment of Jonadab your Father, and kept all his precepts, and done according to all that he hath commanded you, Jonadab the Son of Rechab shall not want a man to stand before me for ever. And the King hath an higher power over us, then our Parents have.* (Ib.v. 19.20.)

Q Are you sure of this?

A. This is learned by daily experience. If my Father command me one way, and the Kings Officer another, I must obey the Kings Officer, and not my Father. The reason is, because as I am subject to my Father, so is my Father subject to the King. The King therefore may punish my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but the King is the Father of all his Country; that is, of all the Families in His Dominions: He hath therefore Power both over me and my Father. Besides, the King hath the Power of the Sword, of life and death; which a Father hath not. For if my Father kill

Rom 13.4

me, the King ought to question him, and to execute justice upon him for this wicked Fact.

Q. May no man controule, or forbid, what the King commands?

1 S. Pet. 2. 13.

** Ib. v. 14.*

*A. Surely no : for^u the King is Supreme, the highest power under God. All other Civil powers are to be obeyed so farre forth, * as they are sent by the King, as they have Authority from him, and no further. To be otherwise taught, is but to be trained up to Rebellion. For the King is not onely the Fountain of Honour, but the Fountain of all Civill power, within his owne Dominions ; as the Apostles justifie, Rom. 13.*

1. S. Pet. 2. 14.

Q. But suppose the King command that, which is utterly unlawful, and contrary to Gods word, may we disobey?

*A. Disobey him we may, to obey God. That is ; we must preferre Gods command, before the Kings. And this cannot justly be called disobedience, but obedience ; since we * obey the higher Powers, namely God from whom he hath this Power.*

** Ro. 13. 1.*

Q. And

• Q. And may we resist in this, or such like cases?

A. We may not; since that God, who hath charged obedience upon us, hath forbidden resistance upon paine of damnation. *y lb v.2. Non resi-*

Q. What is to be done in these streights?

A. When we may not submit to the command injoynd, we must submit to the penalty inflicted. Thus did the Apostles of Christ; and thus must we. *fit, quod subiectum est. Aug. de vera Relig. c.35.*

Q. What if the King be a Tyrant, or Persecuter of the Orthodoxe Faith?

A. *Yet we must submit, as is prescribed. After this manner the Apostles and their Scholars, submitted to Nero, Domitian, Julian, &c. ** Magistratibus ex animo defendimus est honor, etiam tyrannis. Beza in Act 23.5.*

Q. What is due to the King by the Law of God?

A. ^z Subjection, Reverence, ^a Tribute, Custome, ^b Fear and ^c Honour. And no humane Law can take these, or any of these from him, since the divine Law is the Supreme Law: and every Law is void, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Prin- *z Ro. 13.1. a lb.v.6,7. b Prov. 24.21. c 1 S.Pet. 2.17.*

d 1 S. Pet. 2. 13. ces^a for the Lords sake, ^c for Conscience sake, and ^f upon pain of damnation.

e Ro. 13 5. f 1b. v. 2. *Q* Why is God so careful of Kings?

g 2 Chron. 9. 8. *A*. 1. Because ^s they are his substitutes, and represent his Majesty. 2. Because ^h they are Gods Anointed. 3. Because ⁱ in disposing Favours, and dispensing Justice, they cannot but draw much envy upon themselves. 4. Because ^k the King is worth ten thousand of the best of us. And yet when the people spake this of David, there were brave men among them, viz. Ittai the Gittite, and Joab, and Abisbai, Davids own Sisters sons; men of great birth and power, eminent for vertue, and ⁿ the chief Commanders of his host.

h 2 Sam. 18. 3. *Q*. How ought we to honour our Parents?

A. By loving, reverencing, and succouring them in their necessities, since under God they are the Authors of our being, and breeding, and preservation. Not because we have need of them, but because they are our Parents. Honour THY FATHER, not because he is great, or rich; but because he is thine.

Thus

Thus ° Solomon, though a mighty Mo-^o 1 Kings
narch, 1. rose up to meet Bathsheba his ^{2.19.}
mother, and 2. bowed himself unto her,
and 3. caused a seat to be set for her, and
4. placed her on his right hand. S. Pauls
advice therefore is, that ¹ we learn to ¹ Tim.
shew piety at home, and to requite our ^{5.4.}
Parents : and his charge is, that ¹ Chil-q Col.
dren obey their Parents in all things. And ^{3.20.}
reason good, ¹ for these duties are well ¹ lb. &
pleasing unto the Lord. ¹ Tim. 3.4.

Q. How ought we to honour our Masters?

A. ¹ By obeying them in all things; ¹ Col.
not with eye-service, as men-pleasers, but ^{3.22.}
in singleness of heart, fearing God.

Q The Scriptures are very mindeful
of the duty of Children and Servants, but
are they silent of Parents and Masters?

A. They are not. Of Parents and
Masters in general they say thus; ¹ He ¹ 1 Tim.
that provides not for his own, is worse ^{5.8.}
then an Infidel. And in particular to
each of them thus : ° Ye Fathers, pro-^u Eph. 6.4.
voke not your Children to wrath; but
bring them up in the nurture and admo-
nition of the Lord. * Ye Masters, give ^{* Col. 4.1.}

unto your Servants, that which is just^o and equal, knowing that ye also have a Master in Heaven.

Q. What saith the Scripture concerning spiritual Pastors and Masters?

A. It calls them ^x the Salt of the earth, ^y the light of the world; ^z the Angels of God; ^a the Ministers of Christ, and ^b Stewards of the mysteries of God; ^c Fathers in Christ; and ^d Labourers together with God. And ^e the people are Gods husbandry, whereon they are to spend their labour.

Q. What requital are we to make them for these their paines?

A. ^o Let him that is taught in the word, minister unto him that teacheth, in all good things. For ^f AS THEY THAT WAIT UPON THE ALTAR, are partakers with the Altar; EVEN SO HATH THE LORD also ORDAINED, that they which preach the Gospel, should live of the Gospel. Besides, Saint Paul commands us to ^g Remember our guides, who have spoken unto us the word of God, whose faith he enjoyns us to follow: as also

to ^a Obey them, and submit our selves b *Ib. v. 17.*
unto them, for they watch for our souls.

And again; 'Let those Presbyters, or i *1 Tim.*
Elders, that rule well, be counted worthy s. 17.
of double honour; especially they, who
labour in the word and doctrine.

Q. What saith the Scripture generally
of our betters?

A. ^k We must reverence them, and *k Levit.*
rise up to the hoary headed. 'We must *19. 32.*
intreat the elder men as Fathers, the el- *1 1 Tim.*
der Women as Mothers; and Honour *s. 1, 2.*
m Ib. v. 3.
Widows, that are Widows indeed.
We have Moses for an example, " who *n Ex. 18. 7*
did obeysance to Jethro his wives Fa-
ther.

Q. How comes it to pass, that Fa-
ther and Mother are named, but not the
King, nor any of the rest?

A. Because in the Father and Mo-
ther is 1. Age, 2. Place, and 3. Wis-
dom to instruct, and 4. Power to com-
mand and controul. In them God at
first setled all that power, which since
is derived from them to our Gover-
nours, according to their several places
and degrees.

2 VVhich

Q. Which is the sixth Commandment?

A. Thou shalt doe no murder. Wherein not only actual murder, but the resolution or desire to doe it, is condemned. Yea all causeless and unbridled anger is forbidden: for our Saviour saith, *that ° Whosoever is angry with his brother without cause, shall be in danger of judgement.* And *S. John, ° Whosoever hateth his brother is a Murderer.* The unjust judge also is in the same predicament; for *Curſed is he that takes a reward, or bribe, to ſlay an innocent Perſon.*

° S. Mat.

5. 22.

p 13. John

3. 15.

9 Deut.

27. 25.

Q. The seventh Commandment?

A. Thou shalt not commit adultery. In which words not only the act, but all inordinate affections and desires, or any thing tending thereto, is forbidden. For *S. Paul forbids ° Chambering and Wantonneſs.* And our Saviour profeſſeth, *that ° whoſoever looketh on a Woman to luſt after her, hath committed adultery with her already in his heart.*

r Rom.

13. 13.

ſ S. Mat.

5. 28.

Q. The eight Commandment?

A. Thou shalt not ſteal. Wherein not only

only theft, but ¹ oppression, ² extortion, ¹ Lev. 25. and ^{*} consenage are forbidden. And to ^{39.46.} this commandment, I conceive, be- ¹ Cor. ^{6.10.} longs that curse, Deut. 27. 17. Cursed ^{*} 1 Thess. ^{4. 6.} is he, that removeth away the mark of his neighbours lands: either by Meere-
stones, Evidences, Records, or the like;
for this is consenage at the least.

Q. The ninth Commandment?

A. Thou shalt not beare false witness
against thy neighbour. In judgement we
may not, without question. Indeed in
our ordinary communication it is dan-
gerous for any man to scandalize, or
slander his neighbour. They that doe
so, shall have no place in the Kingdom
of God. 1. Cor. 6. 10 Neither may we
doe; since ^{*} the Lord will destroy him, ^x Psal. 5. 6.
that doth so. To this command belong
those two imprecations; ^{*} Cursed is he ^y Deut.
that letteth in judgement the right of the ^{27.19.}
stranger, of the Fatherless and Widow.
And ^z Cursed is he, that smiteth his ² Ib. v. 24.
neighbour secretly

Q. Who is my Neighbour?

A. Not only those, that are of our
kindred, or such as are neere us by ac-
quaintance,

quaintance, or habitation, or Country : but even those, that are of another Nation, and Religion : as our Saviour manifests in his Parable of the *Jew* and *Samaritane*, *S. Luc. 10. 30, &c.*

Q. We are now come to the last : tell me that.

A. Thou shalt not covet thy neighbours house, &c. This last takes away all evasion from those, who conceive only actual adultery, and actual theft to be sin. For if sin be a breach of Gods Law ; then is it sin to *covet*, or lust after that, which is none of mine. Thus this precept teacheth us to resist all evil motions, and to root out all lusts and covetous desires, that so they may never break forth into Rebellion against God, and bring the second death upon us.

Q. Art thou able to keep these Commandments ?

A. Of my self I am not, but I can do all things in God that strengtheneth me. We are taught therefore at the end of each Commandment, to call upon the Lord by Prayer, *Lord have mercy*

• Phil.
4. 13.

what we may or ought to pray for
 e Hooker. 3. Because, ^e it fully perfecteth, whatso
 Eccles. Pol. ever may be defective in the rest. And
 l. 5. Sect. 35. 4. It is observed, that ^f Tertullian and
 f lb. S. Austine term it *Orationem legitimam*, the prayer, which Christs own
 Law hath tyed his Church to use in the
 same prescript form of words, wherewith
 he himself did deliver it.

Besides, it is called ^s the ordinary, or
 g Tertul de usual prayer, because it is used in all the
 Orat. c. 9. Churches of the saints. And ^{*} our dayly
 *The Lords prayer is cal- prayer, because Christ hath taught us to
 led quoridi- use it every day, by commanding us to
 ana oratio pray for *our dayly Bread this day*: that
 fidelium. praying but for *this day*, we might be
 Aug. Enchi- bound to make use of this prayer every
 rid. c. 71. day.
 h Hooker
 Eccles. Pol.

l. 5. Sect. 35. Q. Repeat the whole Prayer.

A. Our Father which art in Heaven,
 Septem pe- &c. This Prayer consists of a Preface,
 titiones con- seven Petitions, and the reason why
 tinuere Domi- we beg these things at his hands.
 nica videtur
 oratio. Aug.

Enchirid. Q. Which call you the Preface?

c. 115. &c. A. Our Father which art in Heaven.
 de Ser. dom. Herein we manifest, whom we pray to,
 in Monte. viz. to that holy, blessed, and glorious
 l. 2. Trinity

Trinity, the Father, the Son and the holy Ghost. As these three Persons are but *one God*, and *one Lord*, so they are in respect of us, but *one Father*: each person hath an equal interest in our Creation, preservation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghost, so are we Baptized in the Name of the Father, the Son, and the Holy Ghost. As we are Baptized, so we believe, and as we believe, so we pray; in whom we believe, to them we pray.

Q. Is not God every where, that we say, which art in Heaven?

A. Every where he is without question, by his Essence; since In him we live, we move, and have our being: but in the soules of the faithful he is by his Grace, and in Heaven by his Glory. Hence is the ¹ earth called his Footstool, & II. 65. 1. and Heaven his Throne. We confine him not to Heaven, but we name Heaven, as the place where his Glory is most eminent, where our Saviour is said to sit at his right hand, the Angels to attend him and the soules of the Saints departed have

Liberarius

11. 15. 17

An Exposition of

have the fruition of Joy and Glorie.

Q. Why begin we our Prayers so?

A. 1. To put us in mind, that our Pedegree is from *Heaven*. 2. That we may take care to behave our selves as the Children of such a *Father*, And 3. That the inheritance we hope for, is in *Heaven*. We are not therefore to set our minds upon earthly, but heavenly things.

Q. Who may pray thus?

A. None but those that are Baptized. In the primitive Church the *Catechumeni*, such as were prepared for Baptisme, learned it for an Instruction, or preparation; but they might not use it as a prayer, till they were Baptized. Immediately after Baptisme they did, and so do we.

The Heathen cannot say *Our Father*. Our Creator, Our Lord they may. The *Jews*, as *Jews*, were never taught to say, *Our Father*: this prayer is peculiar to Christians; *Our Father* he is by grace and we his sons by the same grace. God make us sons in glory.

Q. Which

1 Quomodo dicunt, Pater noster, qui nondum nati sunt (scilicet per Baptismum?) Aug. de Symbolo ad Catechum. l. 1. c. 6. & quinquag. bomil. 42. Consule Gg. Al. bafpin. Ob. servat. l. 1. c. 19.

Q Which is the first Petition?

A. *Hallowed be thy name* : wherein we desire not, that his *Name* may be made *Holy* : we know^m it is so, and it cannot^m *Ps. 99. 3.* be otherwise. But our prayer is, that his *Name* and his word, may be used and mentioned by us holily ; that in all our actions we may honour *Our Father*, and the stock we come of, and that we may ever seek his honour and glory, and not our owne. That as we beare his *Name*, so we may behave our selves as becommes his *Name*, and good Christians, not only by worshipping him at the Church, but by our dayly and hourly conversation in all places.

Q The second Petition.

A. *Thy Kingdome come* : his *Kingdome* of grace, and his *Kingdome* of glory. That his *Kingdome* of grace, which is his Church, may so spread over the face of the whole earth, that his word may be preached, and believed, and obeyed in all Nations whatsoever. That his word may beare such sway in our hearts, that the *Kingdome* of sinne and *Satan* being vanquished, we may be-

E

have

have our selves as the sincere Subjects of such a King, that so his *Kingdome of glory* may be replenished in due season.

Q. The third Petition.

*n S. Luc.
22.42.*

A. Thy will be done in earth as it is in Heaven. That with our Saviour each Christians prayer may be, "*Not my will, but thy will be done*"; not only in Peace, plenty, and prosperity, but in Warre, in wants, and persecution. His *revealed will* is the rule, whereby all our actions must be guided. Our prayer is therefore, that we his Servants may be diligent to performe this *his will* on earth, as the Angels are diligent to doe it in heaven. That we may listen to him, and be obsequious to *his will*, as they are. That there may not be any dissension between our earthly and heavenly parts; but that the flesh being subject to the spirit, both may sincerely submit to *his will*, and doe it to the utmost of their power. This is the direct way to his Kingdome of glory.

Q. The fourth Petition.

A. Give us this day our daily bread.

In this petition ° we pray unto God, that ^o Catech. he will send us all things, that be needful ^{in Com-} both for our souls and bodies. ^{mon pray-} This ^{er Book} (as the learned observe) is intimated ^{p Hieron. in} unto us, by this word ἐμολόγος; which ^{Mat. 6.} signifies not onely daily, but supersubstantial; that ^q so we might not only remember our bodily food, but that we might have a special eye upon the food of our souls, that bread of life, the blessed Sacrament of Christs body & blood, ^q Spiritu- which was ^{lizer potius} daily received in the pri- ^{intelliga-} mitive Church by the first Christians, ^{mus. Chri-} ^{stus enim} ^{panis noster} ^{est, &c.} ^{Tertul. de} ^{Orat. c. 6.} ^{t Eucharis-}

Q. The fifth Petition.

A. And forgive us our trespasses, ^{stiam, quo-} ^{tidie ad} ^{cabum sa-} ^{lutis acci-} ^{pimus. Cyp-} ^{de Orat. do-} ^{min. n. 48.} ^{Aug. de} ^{Ser. Dom.} ^{in Mont.} ^{l. 2.} *as we forgive them that trespass against* ^{us. Herein we make confession, that we have trespassed against God and his word; we entreat him therefore, against whom we sin, to forgive us our sins}

Q. Can God onely forgive sin?

A. God onely powerfully, but the Priest ministerially. God hath power in himself and of himself to forgive sins: but the Priest hath onely a delegated power, neither in, nor of himself,

(S. John
20.23.

but from God, who gave this Commis-
sion to his Apostles, and in them to
their successors; 'Receive (saith he) the
Holy Ghost; whosoever sins ye forgive,
they are forgiven, &c. Christ gave them
the Holy Ghost, that by his power they
might remit, and retain sins.

Q. Do Priests forgive sins abso-
lutely?

t Absoluti-
on in the
Common
Prayer-
Book.

A. No; but conditionally, as God
doth; if the person confessing 'truly
repent, and unfeignedly believe the holy
Gospel. God, you see, forgives but up-
on condition; we beg pardon but upon
condition, that God would deal with
us, as we deal with our Neighbours;
that he would forgive us, as we forgive
them, that trespass against us.

Q. Must we then expect no pardon,
but upon this condition?

n S. Mat.
18.35.

A. We may not, our Saviour saith
so; "unless ye FORGIVE ONE AN-
OTHER FROM THE HEART,
your heavenly Father will not forgive
you. That is, * unless ye be ready to
forgive your trespassers, when they
crave pardon of you, look for no pardon
at

* Aug. En-
chirid, c.
73.74.

at my Fathers hands, when ye beg forgiveness of him : * For the same measure ye mete, it shall be measured to you againe. x S. Luc. 6.38.

Q. The sixth Petition.

A. And lead us not into temptation.

Q. Can God tempt us ?

A. He cannot ; the Scripture is plain. ¹ Let no man say, when he is tempted, I am tempted of God ; for God cannot be tempted with evill, NEITHER TEMPTETH HE ANY MAN. But every man is tempted, when he is drawn away of his own lust, and entised. S. James 1.13, 14.

Q. Cannot God be the author of sinne ? ² Pl. 5.4.
a Pl. 11.6.
Deus mali

A. He cannot : for ² He hath no pleasure in wickedness : but ³ the ungodly, and him, that delighteth in wickedness, doth his soule abhorre. It is therefore ^b accounted most detestable sacriledge, to make God the author of sinne. aliquid non potest velle. Aug. Ep. 180.
b Illo sacrificio, quo Statuitur Deum esse mali auctorem, mihi detestabilis. us nihil occurrat. Aug. de Ord. l. 2.

Q. What pray we against in this Petition ?

A. Against Gods heavy wrath and censure ; namely, that he would not punish one sinne with another : For the

Et ne nos
 patiaris in-
 duci, &c.
 Cypr. de
 Orat. Do-
 min. n. 69.
 Ne nos in-
 ducas, &c.
 id est, Ne
 patiaris nos
 induci. Ter-
 tul. de Orat.
 c. 8. Aug. de
 Ser. Dom.
 in Monte.
 l. 2.

later sin is oft times a punishment of the former: as *Judas* his murdering himself, was a punishment of his treason. We beseech God therefore, ' as our Forefathers had wont to speak, *not to suffer us to be led into temptation*, much less to be overcome thereby. Since the withdrawing of his grace, is, as it were, a *leading*, or letting *us into temptation*: so prone we are to sin, if God withhold us not.

Q. Which is the last Petition?

A. But deliver us from evil In the two former Petitions we entreated for pardon for our former sins, and to be preserved from future sins: but here we beseech God to *deliver us from the evil* of punishment, both in this life, and in the life to come; as also from that fierce executioner of Gods vengeance the Devil.

Q. Why doe we begge all this at Gods hands?

A. I. Because he is Our Father: most fit therefore, that we repaire to him for help and succour. II. Because he is all-sufficient, *Almighty*: or, as it is added
 in

in S. *Matthew*, ^d *for thine is the King-* d S. *Mar.*
dome, power and glory, for ever and ever. 6. 13.

His *Kingdome* is unlimited, his power absolute; God give us grace to seek his *glory*; For he will be *glorified* either by us, or upon us; either by us, in the performance of his *Commandments*; or upon us, in the demonstration of his justice.

Q. *Why adde we, Amen?*

A. Because we desire, all this may be done; for so this word signifies ^c *It e Sciendum*
 is an Hebrew word, which we translate *est, Amen. &*
 not into any language, but preserve it, *Halleluja,*
 as our Saviour gave it. We end our *qua nec La-*
 Prayers and Creed with it, to manifest *tino, nec Bay-*
 the assent and consent of all Christians *baro licet in*
 in matters of the highest moment. *suam lin-*
guam trans-

Q. *How ought we to behave our selves* *br. eo can-*
in Prayer? *des gentes*

A. With all devotion and reverence *vocabulo*
 inward and outward, meekly kneeling *decantere.*
 upon our knees. *Aug Ep.*
 178.

Q. *Why must we kneel at our Prayers?*

A. I. Because it is a gesture best
 befitting humble Petitioners. II. It

*f Proprium
est orationis
officium, Dei
veneratio.*

*Tertul. de
Orat. c. 1.*

*g In oratio-
ne ex more
genua flex-
imus, atq;
incubimus*

*terre. Aug.
de Civit.*

*Dei. l. 22.
c. 8.*

h S. Mat.

26. 39. S.

Luc. 22. 41.

Act. 7. 80.

g. 9. 40. c.

20. 36.

i S. Mar.

4. 10. 1.

k Vox ado-

rare idem

significat,

quod pro-

sternere se,

incubare,

adgenicu-

lari. Pet.

Picherel.

de Imag.

p. 225.

is a duty proper to Prayer. III. The Church our Mother commands us to kneel at Prayers IV. ^b It is agreeable to the custom of the Ancient Church, V. It is agreeable to the practice of our Saviour and his Apostles, ^h who always kneel, or fall flat upon the ground at their prayers VI. It is Gods due; in the second Commandment. And our Saviour saith, ⁱ *Thou shalt WORSHIP the Lord thy God,* And ^k *to worship God,* is to kneel down, or fall down before him. These reasons, I hope, will bring us all upon our knees.

Q. *I pray God, they may. Thou hast given me good satisfaction in the Creed, the ten Commandments, and the Lords Prayer: now tell me, how many Sacraments there be.*

A. Two only; instituted by our blessed saviour as necessary for the salvation of all men; to wit, 1. Baptisme, and 2. the Lords Supper

Q. *What meanest thou by this word Sacrament?*

A. *I mean an outward and visible sign of an inward and spiritual grace gi-*
ven

ven unto us, ordained by Christ himself as a meanes, whereby we receive the same, and a pledge to assure us thereof.

Q. A little plainer if you can.

A. A Sacrament is an outward and visible signe, or element, ordained by Christ to be given or bestowed upon us, as a meanes, whereby we may receive an inward and spiritual grace, This he gives us as a pledge, to assure us, that as oft as we receive this Sacrament, or element, according to Christs ordinance, so oft we receive this grace, which is alwaies conveyed unto us by this Sacrament.

Q. How many parts are there in a Sacrament?

A. Two, the outward and the inward.

Q. What is the outward part?

A. The matter and form appointed and determined by Christ himself.

Q. What meanest thou by the matter?

A. The element or creature, designed by Christ for this or that Sacrament.

Q. What meanest thou by the form?

A. The

Assurance

Can I receive it?

A. The words appropriated by Christ to this or that Sacrament.

Q. What is the element, or matter appropriated to Baptisme?

A. Water, the pure element of water, without art or mixture.

Q. What the form, or words?

A. I Baptize thee in the name of the Father, and of the Sonne; and of the Holy Ghost.

Q. May no Person be baptized with other matter or words?

A. No: for Christ, who is the author of grace, disposeth of his graces, and the meanes, whereby he conveyeth them unto us. And it is in the power of no Person or Persons, to alter these meanes, unless it be also in his, or their power, to give grace at pleasure.

Q. These two then make this a perfect Sacrament.

A. They doe so, namely these words of Christ added to this element, or matter prescribed by Christ.

Q. What is the inward and spiritual grace in Baptisme?

A. A death unto sinne, and a new birth

15. John

3. 5.

3. Mat.

28. 19.

Sanctum

in Accedat
verbum ad
elementum,
& fit Sa-
cramentum.
Aug.

birth unto righteousness. ° For being by nature born in sin; and the children of wrath, we are hereby made the children of grace.

Q. Thou conceivest then, that all sins are forgiven us in Baptisme.

A. I do so; so that we hinder not this grace by infidelity or impenitence.

Q. Why are you of this mind?

A. 1. Because I am taught by the Nicene Creed, to believe one Baptisme for the remission of sins. 2. This Church hath resolved it for a known truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved 3. The Scripture assures us, that Baptisme doth now save us, by the Resurrection of Jesus Christ; & that we are saved with the washing of water by the Word 4 That as many of us, as have been baptized into Christ, have put on Christ: that is, as the Council of Nice expounds it, we descend foul and uncleane into the Laver of Regeneration; but we come forth unspotted, and without sin.

Qui baptizatur, ascendit liberatus à servitute cor-

ruptionis & peccato, factus filius Dei, &

habet ejus gratia, co-habet autem Christi,

induitur ipsum Christum. Concil. Nic.

Dia yp. 5. p Rubrick immediately before the Catechism.

q 1 S. Pet. 3. 21. Eph. 5. 26.

Gal. 3. 27.

Concil. Nic. Dia. yp. 5.

2. What



Q. What is required of persons to be Baptized?

A. 1. Repentance, whereby they forsake sinne, and 2 Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. Yes they doe perform them by their sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Q. Is this agreeable to reason?

A. It is so. It is no more then guardians do for their wards. When Wards are under age, their guardians undertake for them, what those wards when they come to age, are bound to perform. Besides, we sinned in others words and actions; it may well therefore stand with reason, that we be cleansed from this sin, by other mens words and actions.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of

the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part, or sign of the Lords supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. This the matter, which the form?

A. The Lord Jesus in the same night, that he was betrayed, &c.

Q. What is the inward part or thing signified?

A. The Body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

Q. What body?

A. * That body which was born of the Virgin Mary, and suffer'd upon the Cross.

Q. Do we receive it after a Corporal manner?

A No, but after a spiritual manner. That we receive it, we believe, but the manner we know not, we enquire not after; no more then we enquire after the manner,

S. Mat. 26. 26.

I Cor.

11. 23, &c.

U Concludo

realiter, hoc

est, verè

nobis in co-

na dati

Christi cor-

pus, ut sit

animis no-

stris in co-

rum salu-

tare. Cal-

vin, in

I Cor. 11. 24

* Christus

nobis offert

corpus ip-

sum, in quo

passus est,

ut nos sal-

uaret. Cal-

vin. ib.

manner, how Christs humanity was knitt
to his Deitie.

*Q. Is the bread transubstantiated into
the Body of Christ?*

2 1 Cor.

11. 23.

1 lb. v. 24.

2 lb. v. 26,

27, 28.

3 lb. v. 24.

25. 29.

A. It is not, ^a Bread it is before con-
secration; ^y bread at the time of Confe-
cration, and ^z bread after Consecration;
but it is ^a the body and blood of Christ,
only after Consecration.

*Q. After what manner doe we re-
ceive the Body of Christ in this Sacra-
ment?*

A. By faith: as the food is Spiritual,
so is the manner spiritual.

*Q. What are the benefits, whereof we
are partakers thereby?*

b *Intelligo*
substantiā
corporis
pasci ani-
mas no-
stras, uti
verè unum
efficiamur
cum eo.
Calvin. in
1 Cor.
11. 24.

A. ^b *The strengthening and refreshing*
of our Soules, by the body and blood of
Christ, as our bodies are by the Bread &
wine. We are sensible of the one, let us
believe the other. For as verily as our
faint and hungry Bodies are strengthen-
ed, and refreshed, and comforted with
bread and wine; so verily is every peni-
tent and faithful Soul strengthened,
and refreshed, and comforted with the
body and blood of Christ.

Q. What

Q What is required of them, which come to the Lords Supper?

A. To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life: to have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

Q. This for the inward preparation, what for the outward reverence?

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By some therefore it is called a dreadful mystery; because he that rightly considers of it, will not approach to this Table without dread and trembling.

Q Why so?

A. Because there we receive this holy Sacrament either to our salvation, or damnation. ^c If unworthily, we eat ^c 1 Cor. 11. 29. and drinke damnation to our selves.

Whereas ^d if we would judge our selves, ^d 1b. v. 31. we could not but see our own unworthinesse; and then we would certainly endeavour

endeavour to humble our selves, as we ought, both before and at our approach. Thus if we doe, *We shall not be judged unworthy of the Lord*; but receive it to the comfort and salvation of our soules,

Q. Is not inward reverence sufficient?

*1 Cor.
6.20.*

*Rubrick
immediate-
ly before
the deli-
vering.*

A. He that hath commanded us at all times to *glorifie God in our bodies, and in our spirits*, will have us more especially at this time to *glorifie him in both*. Where both may be had, he will have both. The Church our Mother conceives *kneeling*, not only decent, but necessary at this time: shee therefore hath made this Injunction, that *The Minister shall deliver the Communion in both kinds to the PEOPLE KNEELING*. The people therefore are to *kneele*.

Q. Is this agreeable to the usage of the ancient Church?

*Nemo il-
lam carnem
manducat,
nisi prius
adoraverit.
Aug. in
PL98.*

A. It is so, for *S. Austine* tells us, that *in his time no man received, but first he kneeled*. And *Chemnitius* a learned Protestant speaking of due reverence to be used

sed at this time, professeth, that ^h we ^h *Chrimmit.*
ought to kneel; adding, that *external* *Exam. Con-*
reuerence in this action is the token of *cit. Irid.*
prophane mind, *part. 2. c. 3.*

Q. Some abstain for feare of Idolatry.

A. I see not, how there can be any
uch danger. We worship not bread, but
e God of Heaven: neither worship
e God by the Bread; but by or with
hat blessed Bread and Wine we re-
eive the body and bloud of Christ,
which *preserve us body and soul to eter-* *The*
life. And can any man be too good *words at*
o receive such a blessing upon his *the deliue-*
ring. *ring.*
oes?

Besides, we acknowledge that *Christ*
present at this his supper, after a more
pecial and peculiar manner then at o- *k Si hac*
er times. * If this we believe truly *verè & cæ*
and sincerely, it cannot, it may not be, *animo cre-*
at *faith will reuerence and adore our* *dimin; fieri*
viour present in this action. *nec potest,*
nec debet,

Q. Is there then no danger in knee- *quin fides*
g? *Christum in*
illa actione

A. Certainly none. The danger is *presentem*
not kneeling; for I have learned of *veneretur*
& adorer.
Cheminis.
emnitius, that there is no true faith

*1 Non de- in that Communicant¹ where adoration
ra fuisset is wanting. And Saint Ambrose, and
fides, si non Saint Austine are resolute, that " it is
secuta fuisset. so farre from being a sin to kneel at re-
tio, seu ado- ceiving this Sacrament, that it is a sin
ratio. Ib. not to kneel.*

*in Ambros. 2. We have done with the ordinary
& Aug. in course of Catechizing, and yet there re-
Psal. 98. maine two points of " Saint Pauls Cate-
n Heb. 6. 1. chisme, namely 1. Repentance from
Hic. respec- dead workes, and 2. Imposition, or lay-
it ad usita- ing on of hands. That we may orderly
tam Cate- proceede in these, tell me first, what these
chismi for- dead workes are.
mulam.
Calvin in
Heb. 6. 1.*

*.A Dead workes are such, as by the
Catechists of those times were done
before they beleived in Christ. Which
being done without faith, and the les-
relation to Gods glory, tended to death.*

*• Heb. 11. 6 Since^o without faith it is impossible
please God; and without pleasing God
* Aug. de no life. * These workes then are to
Fide & be repented of by the elder sort, before
Oper. c. 20. they repair to Baptisme.*

2. What is Repentance?

*A. It is an hearty sorrow for our
sinnes past, accompanied with a change*

of mind from evil to good, with a resolution by Gods grace to continue in good courses. If thus we^e repent, the *p* 3. Mat. Kingdom of heaven is at hand. 4. 17.

Q. What mean you by Imposition of hands?

A. It is a sign, or Ceremony, by which and Prayer God conveys his holy Spirit upon those that heretofore were baptized.

Q. Have not Persons baptized the Holy Ghost before Confirmation?

A. Yes; but not in that measure, nor for the same end.

Q. In what measure, and for what end is the Holy Ghost bestowed upon us in Baptism?

A. To wash and cleanse us from sin, from all sin, that is in us; that so we may be clean, and pure as Adam was, when he came first out of Gods fingers; and that we may be the members of Christ.

Q. Why is he given us in Confirmation?

A. That ⁹ we may receive strength ⁹ Rubrike before the and defence against all temptations to Catechism. sin

ACIDF

sinne, and against the assaults of the World and the Diuel. At Baptism we promised, not to follow any of these, nor to be led by them: and in Confirmation, God strengthens us by his Spirit, that we may make good this promise.

Q Is it not enough to receive the Holy Ghost once?

15. Job. 3.
34. Eph 4.
7. 1. Cor.
12. 11.

A. No; for God gives his Spirit, and his graces according to measure; some at one time, and some at another; some by one means, and some by another: as is to be seen in Baptism, Confirmation, The Lords Supper, and Orders.

Q. Did the Apostles receive the Holy Ghost more then once?

A. It is evident they did. That the Apostles were baptized, no man, I hope, questions. And that they received the Holy Ghost in Orders and Confirmation, is manifest in Scripture. In Orders *S. Job. 20. 22, 23.* In Confirmation, *Act. 2. 4.* And at each time they received a severall measure, or grace of the Holy Ghost, and for a severall end.

Q. Did

Q. Did the Apostles make use of this Rite or Ceremony?

*A. They did; as is to be seen, Act. 8. and Act. 19. In the one place 'S. Peter and S. John, laid their hands on the baptized Samaritans, and they received the Holy Ghost. In the other 'S. Paul laid his hands upon the baptized Ephesians, and the Holy Ghost came on them. This then is done by our Bishops, after the example of the Holy Apostles: and * is the same with that Heb. 6. 2.*

Q. Is this Rite necessarily to be continued in the Church of Christ?

*A. Not of necessity to salvation, but of necessity for the obtaining of certain gifts of the Spirit, * which cannot ordinarily be acquired but by this means.*

Q. Why is not more care taken, that it be continued?

A. Our Church hath taken order, that 'Children, so soon as they can say the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further instructed in the Catechism set forth for that purpose, be

** Prayer in Confirmation.*

** Hic unus locus abunde testatur hujus Ceremonia originem fluxisse ab Apostolis.*

Calvin. in Heb 6. 2.

** Act. 19. 2. 6.*

Rubrike in publique Baptism, and after the Catechism.

e. lb.

brought to the Bishop to be confirmed of him. And the Bishop shall confirm them.

Rubric
after Con-
firmation.

Besides, it is ordered, that None SHALL be admitted to the holy Communion, untill such time as he be confirmed. Our Church conceives it to be necessary, at least by way of preparation, for all such as repair to the Lords Table.

Q. Who are the Ministers of this blessing?

A. Bishops, and only Bishops. The reason is, because the Apostles only did it in their time; and Bishops are the only successors of the Apostles.

Q. Was it not an extraordinary act?

A. No; but such a blessing as is to be retained in the Church of God for the good of his people; that so we may increase in his holy Spirit more and more, until we come to his everlasting Kingdom, AMEN.

Hæc non præcipiendi autoritate, sed præscriptæ exercitatione scribuntur à
W. Out Faust, l. 11. c. 5.

A

Apresenti saculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nitentes, etiam ore profiteamur fidem, quam corde gestemus: quæ fides ne fraudulentis calliditatibus hereticorum possit in nobis aliquâ ex parte violari, præ cautaq; vigilantia providendum est. Aug. de fide & Symbolo. c. i.

Tractatio fidei ad muniendam Symbolum valet: non ut ipsa pro Symbolo gratiam Dei consequentibus memoria mandandi & reddendi tradatur; sed ut illa, qua in Symbolo retinentur, contra hereticorum insidias auctoritate Catholica & munitiore defensione custodiat. Ibid.

Cur mundus militat sub vano glo-

rius. prosperitas est transitoria

vanitas est labor eius potentia

vanitas est fragilitas

Morning Prayer.

Blessed art thou O Lord God, who turnest the shadow of death into the morning, and renewest the face of the Earth, who hast lightned mine eyes that I sleep not in death, and hast delivered me from the terrors of the Night, for I layd me down and slept and rose up again, and thou Lord madst me to dwell in safety. O Lord blot out as a night-mist mine iniquities, scatter my sins as a morning cloud, grant that I may become a child of the light and of the day, that I may walk soberly, chastly, and honestly, in the day, vouchsafe to keep me this day without sin, moreover deliver me from the perils and dangers of this day; sufficient to the day is the evil of it, teach me to do the thing that pleaseth thee. Turn away mine eyes lest they behold vanity, set a watch before my mouth, let me do nothing shall make my heart ake or be a scandal to me, but let my doings be such as thou mayst remember me for good and spare me according to thy mercy. Into thy hands I commend my spirit soul and body, for thou hast created, redeemed, regenerated them O Lord thou God of truth.

Our Father &c.

O Lord

O Lord our Heavenly Father, Almighty and everlasting God which hast safely brought us to the beginning of this day, defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to do alwayes that which is righteous in thy sight, through Jesus Christ our Lord. Amen

PRevent us O Lord in all our doings with thy most gracious Favour and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting peace and safety, throughour Lord Jesus Christ, Amen.

A Almighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctify and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Lord

Lord Jesu, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me and all that is mine, as it seemeth best to thee and the glory of thy Blessed name, Amen.

THe Lords name be praised from the rising up of the Sun to the going down thereof.

Evening Prayer.

THe Lord hath granted his loving kindnesse in the day time and in the night season will I sing of him and make my prayer to the God of my life. Blessed be thou O Lord our God who hast delivered me from the evill of this day, who hast not cut me off as justly I have deserved, who hast given me occasion of praying thee. Lord sinned against thee this day, sinned grievously, wonderfully, and horribly, O Lord, But turn thy face from my sins and put out all my misdeeds, though my misdeeds prevail against me, be merciful to my sins for thy sons sake and enter not into judgment with thy servant for in thy sight shall no flesh living be justified, but for the time to come teach me to do the thing that pleaseth thee and lead me in the way that I should walk; I am a stranger upon the earth, O hide not thy commandments from



from me. Give me comfortable repose and sleep this night and thereby fit me for the works and services of the following day. I will lay me down in peace and take my rest, for it is thou Lord only that makest me dwell in safety. Have mercy upon me O Lord now and at the hour of death. Preserve me O Lord while I am waking and defend me when I am sleeping, that my soul may continually watch for thee, and both body and soul may rest in thy peace for ever and ever, Amen.

Our Father &c.

O Lord our Heavenly Father, Almighty and everliving God, by whose providence both the day and the night are governed, vouchsafe we beseech thee that thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wing of thy most mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with thy defence may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Jesus Christ our Lord, Amen.

Wee humbly beseech thee O Father mercifully to look upon our infirmities and for
the

the glory of thy name sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy and, evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord, Amen.

O Lord we beseech thee mercifully hear our prayers, and spare all those which confesse their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Jesus Christ our Lord Amen.

Lighten our darkness we beseech thee O Lord and by thy great mercy defend us from all perils and dangers of this night for the love of thy only Son our Saviour Jesus Christ, Amen.

God the Father Bless me, God the Son defend me, God the Holy Ghost preserve me now and ever, Amen.

A Prayer for the King.

Almighty and everlasting God Creator and Lord of all things, give ear we beseech thee unto

unto our humble prayers and multiply thy blessings upon thy servant our Sovereign King *Charles*, whom in all lowly devotion we commend unto thy high Majesty: That he being strengthened with the Faith of *Abraham*, endued with the mildness of *Moses*, armed with the magnanimity of *Joshua*, exalted with the humility of *David*, beautified with the wisdom of *Solomon* and replenished with the goodness of them all, he may walk uprightly before thee in the way of righteousness, and like a mighty King may be powerful over his enemies, governing his people with equity and preserving the Church with truth and peace, through Jesus Christ our Lord, Amen.

A Prayer for the Queen.

ALmighty God the fountain of all mercy, we humbly beseech thee to pour down the riches of thine abundant goodness upon the head of thine hand-maid, our most gracious Queen *Katherine*, that she being continually beautified with the Royal ornaments of thy heavenly grace, may be holy and devout as *Hester*, loving to the King as *Rachel*, fruitful as *Leah*, wise as *Rebecca*, faithful and obedient as *Sarah*: and with long life and glory continuing in her high and princely estate here, she may at last be brought to the great

great happines of thine everlasting estate here after, through Jesus Christ our Lord, Amen.

A Prayer for Parents.

A Almighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named : I give thee most humble thanks for that thou didst of thy divine providence vouchsafe to let me be born of Christian parents, by whose care I was first brought unto the holy baptism, and afterwards brought up unto thy holy Religion. I beseech thee O Blessed God, who art the rewarder of every good work to recompense them their full reward, even out of the riches of thy bounty and goodness give them peace and plenty; defend them from all dangers both of body and soul : keep them in the steadfastness of the faith and in the obedience of thy holy commandments, that so having thee their merciful and gentle Father after many happy daies herein this life they may at last be brought unto life everlasting through Jesus Christ, Amen.

Grace before Meat.

Blesse O Lord unto us the use of these thy creatures make us to receive them soberly and thankfully and serve thee alwaies through Jesus Christ, Amen.

Grace

Grace after Meat.

GLory be to thee O Lord who hast filled our hearts with food and gladness, fill us with the Holy Ghost that we may be plentiful in good works, through Jesus Christ our Lord, Amen.

God save the Church, our King, Queen, and Realms, and send us faith and peace in Jesus Christ, Amen.

Grace before Meat.

Good Lord pardon and forgive us all our sins which make us unworthy of all thy mercies, Bless these thy creatures to the use of our bodies, our bodies to the use of our souls, and bless both our bodies and souls to thy service for Christ his sake, Amen.

Grace after Meat.

THou, O God, which hast created us by thy power, preserved us by thy providence, redeemed us by thy blood, and at this time fed us with thy good creatures, be blessed and praised now and for evermore. Amen. God save the Church, our King, Queen, and Realms, and send us Faith and peace in Jesus Christ. Amen.

For Devotions at the Sacrament, and other occasions. Read
[The Whole Duty of Man.]

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